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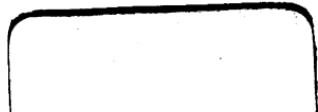
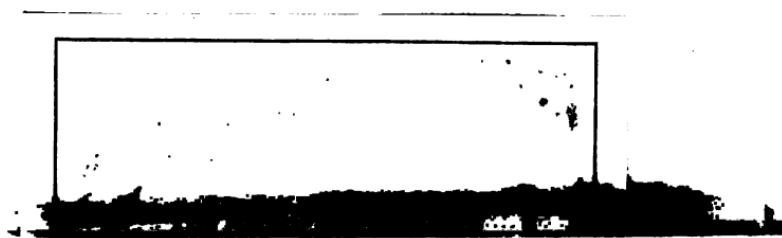
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AND HER HOME
—
MRS. NEWELL DWIGHT HILLIS

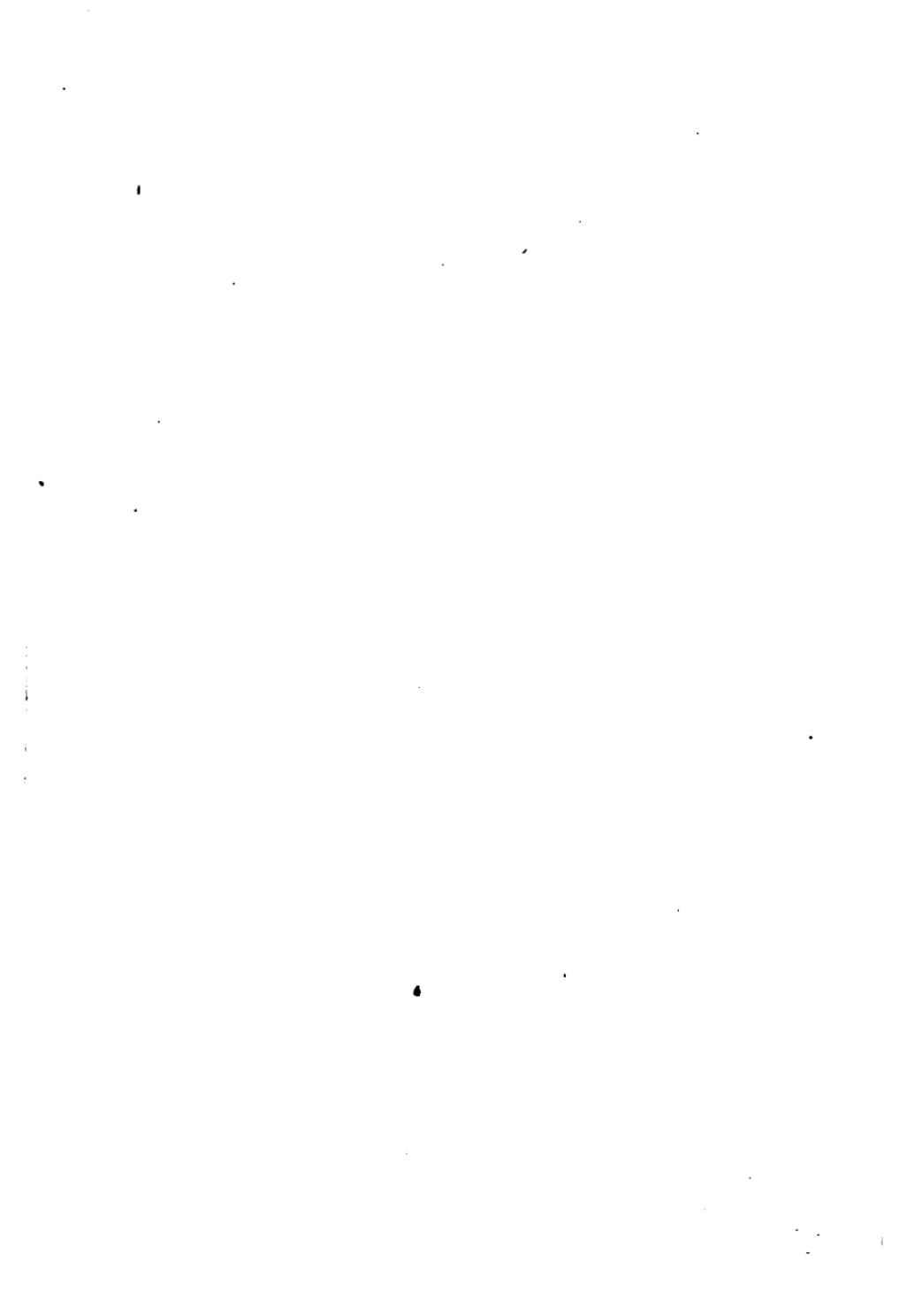


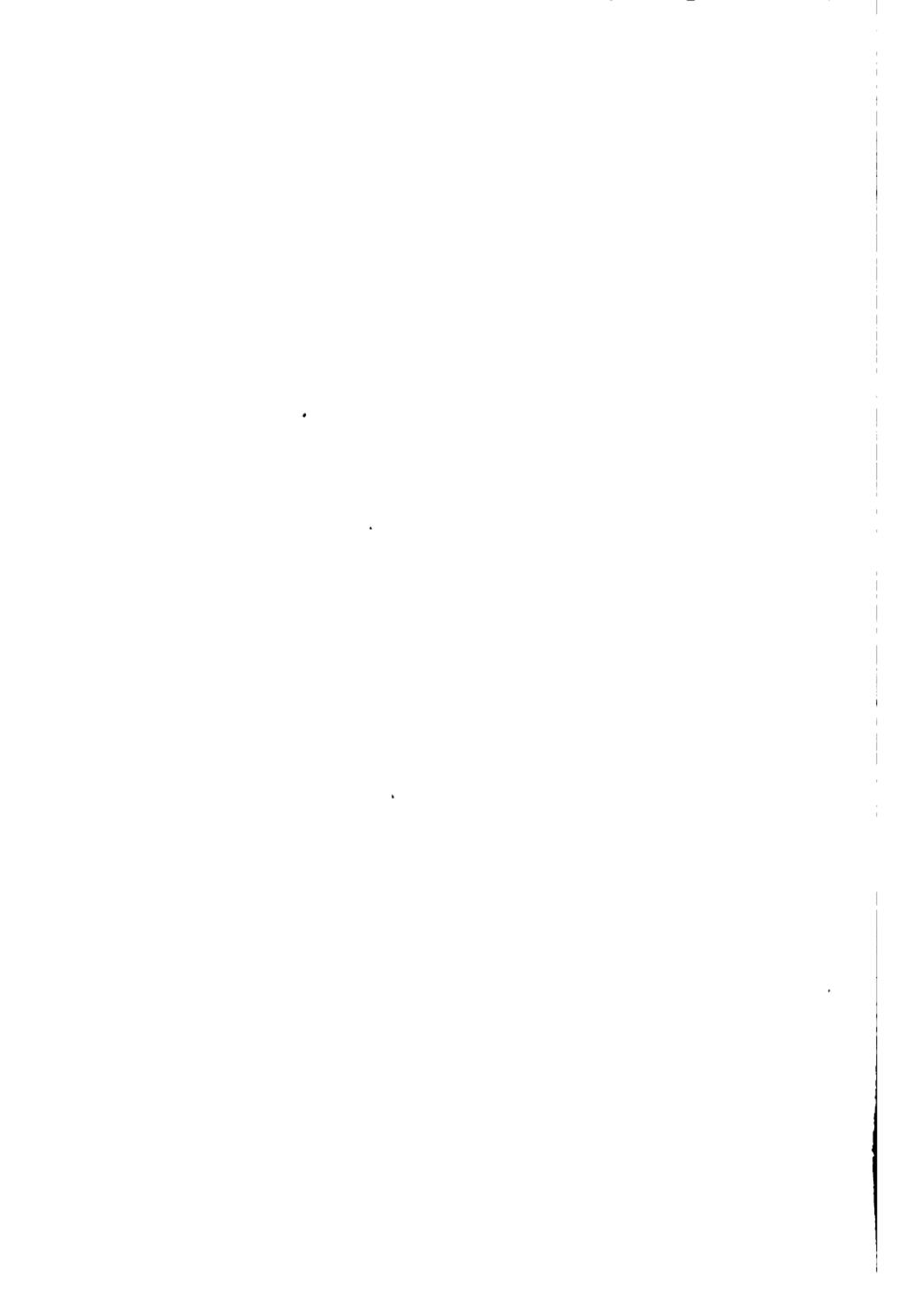
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on the History of Women
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To S from J.D
With best wishes
for a Merry
Christmas
1918







The American Woman and Her Home

E. M. G.
Dec. 18

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THE
AMERICAN WOMAN
AND HER HOME

By
Mrs. Newell Dwight Hillis



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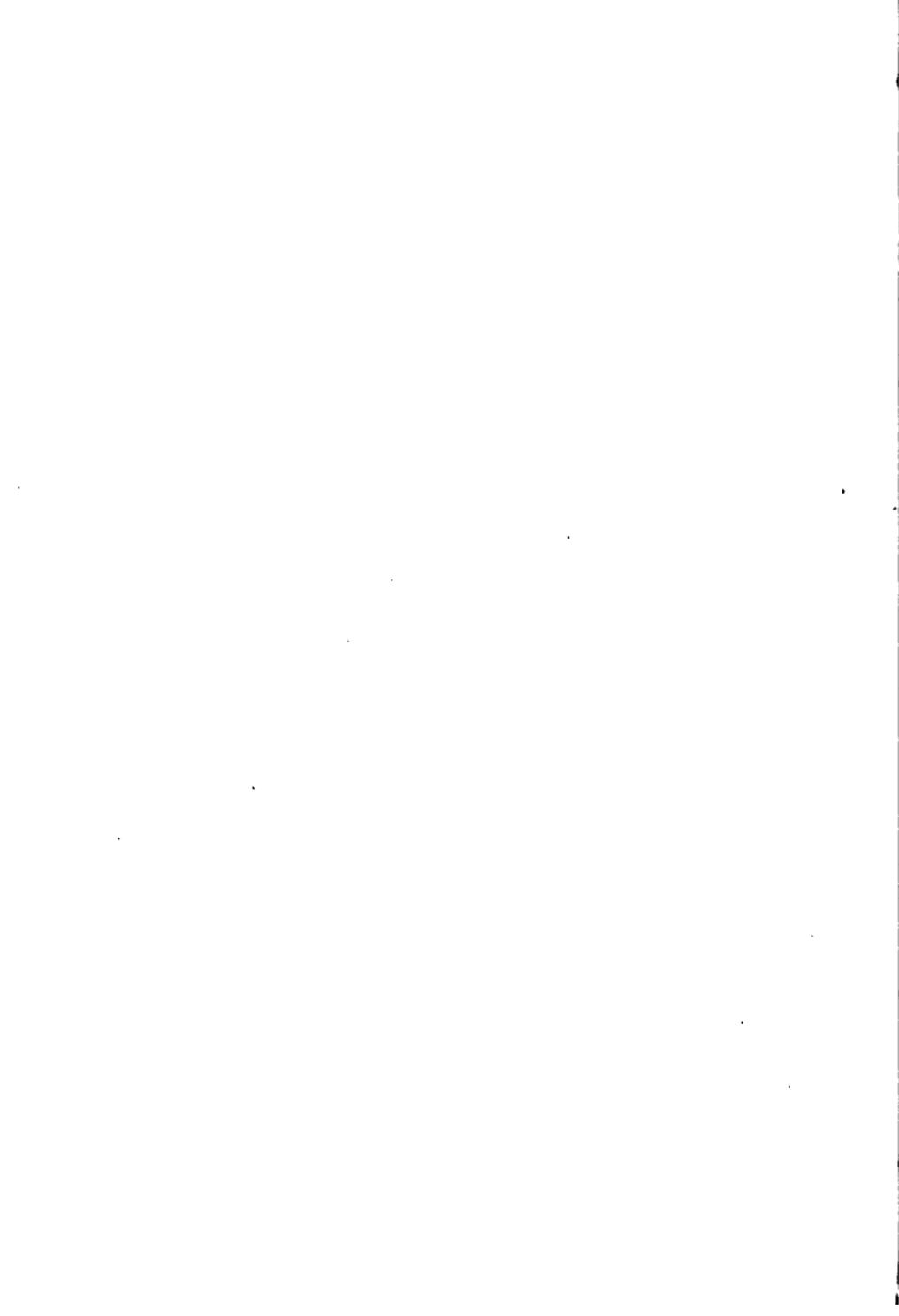
To the best and dearest woman in America

My Mother

and to

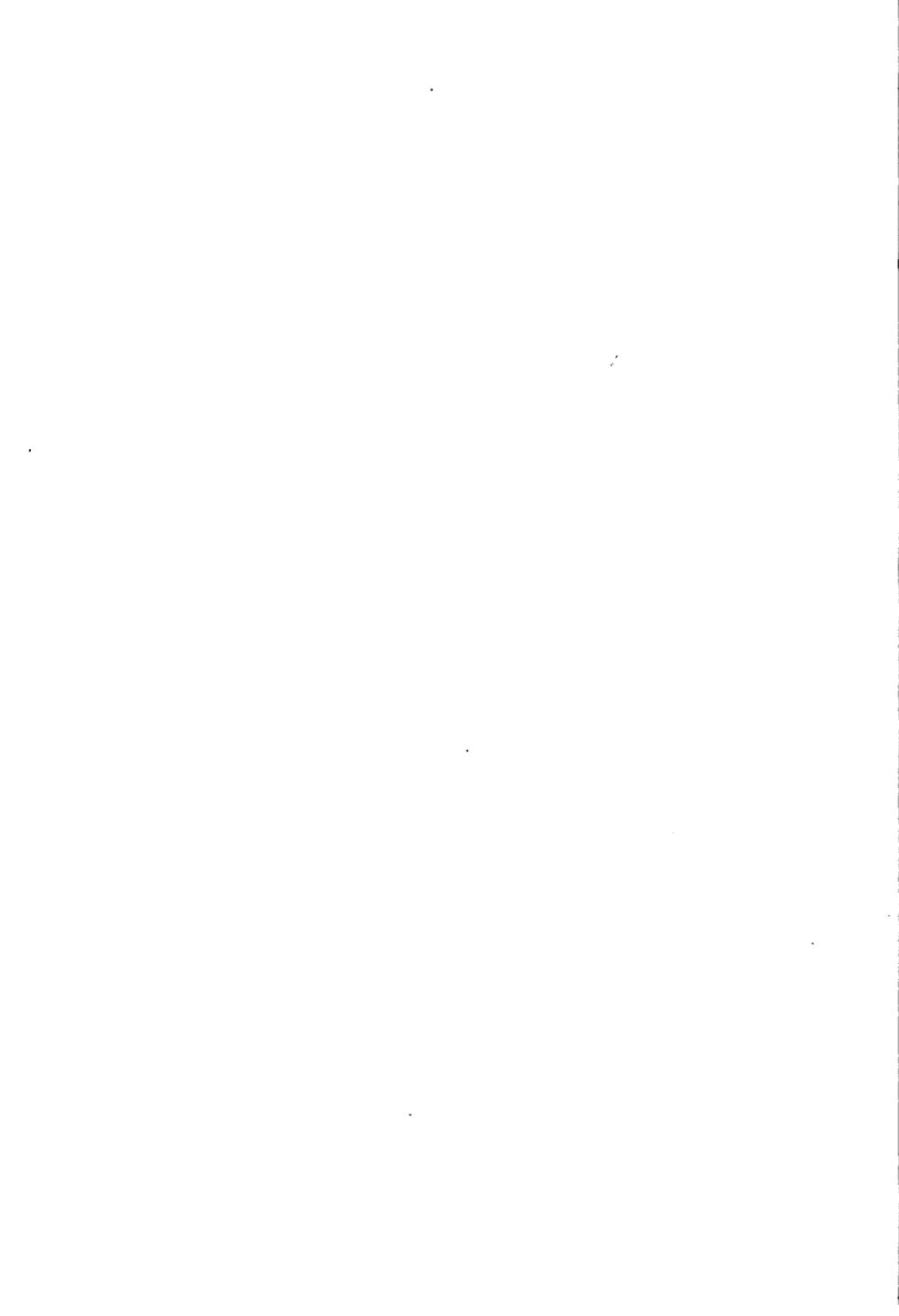
My Daughters

Who, I hope, will become like her in
unselfishness, gentleness, and strength



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FOREWORD

THE chapters of this little book were originally prepared as separate articles in response to invitations from the Editors of "The Outlook" and "The Congregationalist." They do not purport to be a complete or comprehensive study of the subject, but are simply observations upon certain classes of women and some of the problems which arise from the peculiar conditions of to-day.

If these studies shall in any way help to solve these problems, or awaken in the minds of women who have not realized their own responsibility and opportunity the desire to share in their solution, they will not have been written in vain.

A. P. HILLIS.

BROOKLYN, N. Y.

I

SOME SUCCESSES OF AMERICAN WOMEN

THE contrast between the American woman of to-day and her Puritan grandmother is well set forth by the story of the little girl who lamented because she had no "really, truly grandma," and, being asked what she meant by a really, truly grandmother, replied: "Why, the kind that sits by the fire and knits and tells stories. My grandma plays golf and is president of a woman's club."

There is always lingering about the human mind a misty halo which settles down upon people and events of the past, softening the acute angles and mercifully subduing the glaring lack of harmony. We have unanimously lauded our grandmothers for their economy, their thrift, and their self-sacrifice, and possibly not beyond

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their desert, but it has occurred to but few that, in spite of the faults, manifest and annoying, of the woman of the present day, the contrast is due more largely to her environment than to the woman herself.

The Puritan was thrifty and economical largely because she had to be so. There was little opportunity for her to spend had she chosen so to do, and she was in an environment where there was little temptation to idleness or extravagance. After the first primitive needs are supplied the wants of human kind are dictated more largely by what one's neighbour has than by what is actually required. It becomes chiefly a question of pride and ambition.

The Puritan woman had pride in making her resources meet her family's necessities. Her neighbours did the same. Her husband had need of her, and she responded as woman always has responded to the cry of need. Moreover, she was limited numerically and geographically. There were few of her, and the few there were repre-

sented little difference of class. Doubtless there may have been some drones even in these hives, but drones and butterflies soon live out their existence. So long as their number is small and they are the exceptions, no one is sufficiently interested to write them down in history.

Times have changed since then. The narrow strip of population in the East has stretched to the other side of the continent, and the prosperous settlement has become a great city. With the increase of numbers and prosperity, the class of butterflies and drones has become large enough to attract attention. The whole face of things has undergone a change. The man of to-day has acquired the necessities. He has also the comforts and the luxuries. His pride is in the extent and lavishness with which he can supply his family's desires, partly because of his love for his family, partly because his success is thus announced to the world. The love of conquest is still burning within him, and, since it cannot be conquest by war (this being increasingly an

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age of peace), nor conquest by the chase (since his ancestors have left little for him to hunt), he is reduced to the pursuit of the mighty dollar, and, like his predecessors, his conquest is successful.

This puts the American woman in entirely new circumstances. There is no great material emergency imperatively calling for immediate action which she must rise to meet. What she would do if there were, she demonstrated during the Civil War. What she is now called upon to do is to adapt herself to new conditions and new needs. Because of the general prosperity these needs and opportunities are not insistent upon the average, the typical woman, and there is greater variety in the ways in which she may utilize her resources and her position than ever before. It is for her to decide what is the wisest or most attractive way to spend her leisure and her strength, rather than any immediate juncture of public events which plainly and sharply points out the path for her. How she has done this, some of the ways she

has taken, and with what success, it is the aim of this chapter to suggest.

Looking over the field broadly, it appears to be a wide variety of activities with a good average of moderate success along many lines which she has achieved, rather than isolated and striking attainment in any one department.

We have had no artists, authors, or composers of the very first rank, either men or women, as yet, and the reason is easily deduced. Our country has never experienced the conditions of the Homeric age. The simplicity and close-to-nature living of the Pilgrim Fathers was not the normal existence of the people who lived it, and it lacked all the spontaneity and freedom of the life into which people are born. They had voluntarily chosen a life of struggle and hardship for the sake of principle, and they were keyed up to an unnatural pitch. There could not be spontaneity and free exercise of the imagination, finding expression in poetry or art or music. From that period to this the transition has been too

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rapid to permit the quiet, undisturbed growth and blooming of the finer flowers. Nevertheless, good work, if not of the first rank, has been done by both men and women. Since we are now concerned with the latter, the names may be mentioned of Cecilia Beaux in painting, Emma Eames, Nordica, and Geraldine Farrar in opera, Julia Marlowe and Maude Adams on the stage, and there is a list of writers of more or less reputation, too long to be quoted without injustice or tedium.

But it is along the line of action rather than thought and creation that the American finds his place. The old comparison of the every-day greetings of the nationalities is not without significance. The German, with his placid philosophy, inquires how things go with you—you being the fixed point about which things move—or how you find yourself amidst the changes of events and circumstances; the Frenchman is concerned as to how you carry yourself, what appearance you are presenting; he will gaily face death or

danger with his accustomed nonchalance and *savoir faire*, but ridicule—never! The American, beginning to create a nation and to carve out his own fortune when others were well on their upward or downward career, is concerned with the all-important question, “How do you do?” He has done so effectually that we now find ourselves, at the end of a century and a half, in a condition of wealth and luxury which most nations have hardly reached after many centuries.

Several causes have worked to bring this about: a country unprecedented in extent and natural resource; a people whose native stock, representing the acme of courage, endurance, and energy, has been continually enriched by the grafting on of other stock of every conceivable virtue or characteristic; and, finally, a democratic government which, faulty as it may be, has not hindered the working out of any problems which these conditions have imposed.

And so it comes about that, for the first time in history, woman is no longer limited

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to two or three channels into which she may pour her energy and vitality, and it naturally happens that the ways she has chosen to express herself are many and diverse, almost as varied as those of the other sex.

Having been limited for countless generations to two occupations when she has been driven to seek self-support, she, so to speak, long ago pre-empted these two vocations. Whether or not it is desirable that the number of men engaged in the profession of teaching should become less and less, and the number invading the province of needle and shears increasingly greater, is another story. The fact remains that over 300,000 teachers in the United States are women, and that they occupy every position, from teachers of kindergartens and primary schools to the presidency of women's colleges. That they are called to these positions, more and more, argues for their fitness and success. One has only to mention the names of such educators as Catherine Beecher, Mary

Lyon, Emma Willard, Alice Freeman Palmer, or, to come to our immediate day, Mrs. Ella Flagg Young, Superintendent of Schools in the city of Chicago and recently elected President of the National Association of Teachers, as illustrative of this point.

From the days of the pioneers, to the Presidents of Wellesley, Mount Holyoke, and Bryn Mawr, there has been great development in the educational work done by women. The story is too long and too well known to be repeated here. What is not so familiar is the variety of new forms of education which are being thought out and which are demonstrating by successful operation their real value and worth.

A college course is undoubtedly the most desirable of all forms of training, broadening a woman and fitting her for leadership and for a comprehension of any work which may come to her, and enabling her to grasp and handle any situation more easily and more effectively. It is the highest form of study and is necessary to the

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maintenance of a general standard; but the variance of temperament and gifts, the difficulty in the paths of life lying before young women, make it necessary and desirable that there should also be special training for special work. The schools which have arisen to meet such needs are largely the result of the thought and planning of women, and represent their success in a very important department. The Manual Training School for Girls in New York City is a notable instance of such a school. Its finished product is a young woman able to command a higher position of self-support than otherwise she could have attained without many years of hard experience.

The various schools for training nursery-maids in connection with babies' hospitals, comprise another form of education which has been worked out by women. They have made it possible, after a few months' preparation, for a girl of moderate education to secure wages twenty-five per cent. larger than untrained work of the same class can

command. At the same time they have made possible intelligent, skilled care of the young child in homes where the mother is young and inexperienced, or where, through multiplied demands upon time and strength, she finds that she cannot give her child the proper care for its best physical welfare. One of the pleasantest and at the same time most valuable features of this work is that the girl who enters this training is not taken out of the line of preparation for the duties which naturally come to women in their first and highest vocation—motherhood and the care of children—but develops greater fitness in that very work.

Of course this is also true of the better-known profession of the trained nurse. From the early days of Clara Barton that work has increased in efficiency and popularity until now it draws to its ranks girls from every walk of life, from the modest home where the pecuniary reward is a strong incentive, to the home of wealth and luxury where the spirit of chivalry or ro-

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mance may be the motive. It is one of the few vocations left which appeal to the spirit of self-sacrifice.

The professions of law, medicine, and theology have all been invaded by women. If there are as yet no names which stand out as "bright particular stars," it may be that it is too soon to expect to see them. A moderate position occupied by a woman stands for a much greater degree of success than the same position held by a man, since public opinion grants her its favour grudgingly, and she works against greater odds.

That women can hold their own in the business world is no longer an open question. There are few lines of work undertaken by men which have not also been tried by women. So long as they are willing to accept the subordinate positions with low pay, there is little difficulty, but as soon as they try for positions of responsibility and reward they meet, not only the competition of the other sex, but the stronger opposition of the laws of a business world

organized, and perhaps rightly so, on the supposition that a man's wages should be sufficient to maintain a wife and family, and that he expects to occupy his position permanently, while a woman works for her individual support and more or less temporarily.

Therefore the success which a woman wins in the business world, as in the professions, indicates a higher degree of ability than the same achievement on the part of her brother. Incidentally there is a temptation to comment on this fact, which is generally overlooked, and also upon the habit of judging the success of a woman who has entered the business world, not by proportioning her success to the numbers thus occupied, the time, training, and resources involved, but by a comparison of her success with the achievements of men who stand out as exceptions in striking contrast to the thousands who fail or attain only mediocrity. It is hard to look upon a woman at the head of a business undertaking as otherwise than more or less of

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an experiment, notwithstanding that there are many who have demonstrated their ability. That woman certainly possessed the business instinct who built up the tea and grill rooms in Marshall Field's great dry-goods establishment—said to be the largest in the world—to a capacity of three thousand to five thousand people daily, in a manner which made it famous throughout the Northwest for its delicately prepared food and its efficient service.

The work which has been done here and there in civic matters by women, has found much inspiration in the accomplishment of one woman, Mrs. Caroline Bartlett Crane, of Kalamazoo, Michigan.

In her own city, and very largely by her own influence and inspiration, she has had the satisfaction of seeing streets made cleaner and at less expense, yards and gardens beautified, slaughter-houses and dairies properly inspected, a system of "visiting housekeepers" inaugurated, hospitals, almshouses, and workhouses improved, and the water supply purified.

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And other cities have followed this example.

But these successes are, after all, exceptional, and are more in the face of, rather than according to, the laws of society as it is now organized. More in harmony with its constitution and with woman's own position therein is the development of the large movements of public interest and welfare which have sprung into being since the Civil War, and which are now a prominent feature in every city and village. Beginning originally with the Woman's Union Missionary Society, in 1861, and closely followed by the work of the Sanitary Commission during the Civil War, at its close women were ready for the organization of other boards of missions, of other boards for various forms of philanthropy, and for the woman's club movement which has spread over the entire country and is prominent in every town.

There is now hardly a city to be found where there are not societies for the extension of some form of missions; boards for

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the support of hospitals or other benevolent institutions; chapters for the promotion of patriotism; and clubs for civic and municipal improvement or for culture in art, music, and literature. Begun in a small way, gradually growing by natural accretion and by careful, intelligent utilization of every possible resource, the results have astonished even the planners of these movements. As business enterprises they have exceeded all expectations. Last year the various woman's boards of foreign missions in this country raised and disbursed more than \$4,000,000. This insured the support and maintenance of hundreds of schools, hospitals, and dispensaries all over the face of the earth. The work in this country was done very largely by women whose service was gratuitous and given from their leisure from home cares, and with probably as small a percentage of expense in the handling as such a sum ever involved.

This is but illustrative of many organizations for philanthropy. Many of the

hospitals and homes in our great cities are officered and managed entirely by women. The same is true of the Young Women's Christian Associations, which not only handle a large amount of money yearly, but—a more difficult proposition—provide counsel and supervision for a large number of people.

The patriotic societies of different kinds are dotting the land with monuments, scattering literature broadcast, and preserving historical sites and buildings which will some day be of inestimable value to the Nation. The originators of movements of such breadth and value were women of no mean ability, nor are they carried on by weaklings.

But the sphere where woman has made her first, last, and greatest success, and where there will always be the first, last, and greatest need of her service, is in home-making. The tendency of the day is towards fewer homes, but, though the home-maker is rarer, fortunately the type is far from extinct. The rewards of a

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definite income, however small, and of a constant companionship of her own age, attract many young girls to shop and factory life—girls who do not realize that by this choice of occupation they are committing two evils. They are cutting themselves off from the possibility of a proper training for the career for which every true woman hopes in her inmost heart, and they are filling a place which belongs to a girl who has no choice, but must earn her livelihood. Every place filled by a girl to whom self-support is unnecessary lessens the chance for some girl a little less well qualified, makes competition a little keener, and brings down the scale of wages for both men and women, thus making the possibility of a home in the future a little more distant for herself or for some one else. Girls do not realize this when ambition or restlessness drives them out of their homes to seek self-support. Most of them would indignantly deny any part in making the conditions of a workingwoman's lot more

difficult and her life thereby a harder one, but it is true, nevertheless.

More far-seeing is the work done in building up the home spirit, in providing ways and means by which the laws of home-making are better understood; in instituting classes and places of training for girls shut out from the ordinary opportunities of learning to keep house, to cook, to sew, or in raising the standard of intelligence in domestic science by careful study of the ever-recurring problems of properly prepared food and clothing, and the still more neglected and imperfectly comprehended science of intelligent spending.

Much attention has been given to this line of work by women, particularly in the city of Boston, where schools and courses of study have been provided and where experimental kitchens have been conducted. Much literature has been prepared and disseminated. Some of the higher schools have adopted courses of training, and one school at least—the Garland School—is distinctly organized for the

30 American Woman and Her Home scientific training of home-makers among the well-to-do.

The dignifying of what has been looked upon as the petty, prosaic detail of woman's lot is as high and valuable a form of work as can be done by women.

It is one of the inconsistencies of human nature that this sphere of work, which is sung in song and praised in story, in practical life is belittled alike by both sexes. The masterful spirit of man has never allowed his part to be forgotten, and, because he deals with bigger things and heavier materials, he overlooks the fact that these are but materials which must be shaped, at least in part, by woman's hands into the finished product. As if the preparer and provider of the canvas and paint should say to the artist, "I am the creator of this picture." And woman, with the humility of her sex developed by long ages of masculine domination, accepts his dictum and despises her own art.

And that is one reason why we have the large class of restless, dissatisfied women

who are seeking every possible way to avoid the career which Providence has graciously set before them. There is no recognition of the economic value of the work of the home-maker, and the spirit of independence which makes women as well as men *Americans* rebels at the indignity. Just how it can be brought about does not yet appear, but one of the forward steps in the future will be the devising of some scheme by which there shall be recognition of the money value of the work of the home-maker.

Fortunately, human nature is at work in us all, and so it happens that there are still homes and home-makers. For all the progress in science and art and education, there is nothing so beautiful, nothing so needed, nothing so well worth while, as a true home—except the home-maker to keep it such. For the present she can well afford to stand quietly by and wait, for, however she may be overlooked or despised, in the final outcome it is to her and into her sphere of labour that art, science,

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and education must pour all their trophies.
As in the beginning the child's first need
is a woman's care, so in the end there is no
other place for a man to bring the result
of all his labour but *home*, to the sheltering
love of a woman's heart.

II

SOME FAILURES OF AMERICAN WOMEN

FOR several decades it has been the custom in our own country and in Europe to announce to the public through the press the great events in family history. A tradition has been established as to the column of births, marriages, and deaths. Suddenly a new announcement has appeared in these columns, the announcement of divorce.

This has startled the well-bred American, disgusted the patrician Englishman, and shocked even the *blasé* Frenchman. Hitherto the history of the family has been regarded as sacred. We associate love, death, and marriage with God himself. That divorce should have broken into the column reserved for the divine events in the history of the home is one of the most

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startling occurrences of the past year. It is as if a thief, entering the house at night, had established his own headquarters in the midst of the home.

Statistics recently published by the National League for the Protection of the Family bring a shock to the average mind. That one marriage in twelve should be dissolved by divorce seems too high a proportion; that in recent years the rate of divorce should have increased more than three times as rapidly as the rate of population—and this in spite of the fact that legislation during the last twenty years has been towards restriction—is alarming.

Recently an article appeared in one of our daily papers in which a statistician in charge of the study of the causes of divorce has given the results of a systematic and thorough investigation, carried on for the most part by women. He reports nearly two-thirds of the cases as being brought on the ground of desertion, and the investigators reported that the condi-

tions in the homes represented were such that the men were justified in the desertion, the wives being absolutely incompetent to care for a home properly.

Two-thirds of the actions for divorce are said to have been brought by women. One cannot help wondering if the ideal of womanhood is not falling since such a condition is possible. Of course, if the ground for these actions was always the Bible standard, or even allowing cruelty and non-support to be a just basis, criticism might be silenced and sympathy aroused. Unfortunately, this is not true. The report goes on to state: "A large part of our divorces are not due to any real effort at attaining the higher ideal of life, as is sometimes assumed, but simply the yielding of the weak and unintelligent to the temptations that come of the hardships of life, or the positive purpose to seek selfish gratification."

The lack of uniformity in divorce laws in different States, the new custom of advertising information concerning divorce

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laws in papers claiming to be respectable, the ease with which separation can be effected, make it possible for a person whose emotions have been carefully nourished over a slight grievance, to obtain relief and alimony with little trouble. The necessary residence for a few months in one of these States of easy morals takes away the unpleasantness of enduring the criticism of public opinion; a little travel at the end of this period while society is discussing the changed conditions, and the divorcée returns to her former circle as if nothing had happened. In the modern family where there are no children the event is a mere ripple on the surface of the life-stream, hardly affecting the general current. The fact that so many modern families consist only of husband and wife has a very vital relation to the increase of divorce.

This is a chapter concerning women. It is intended to treat only some of the causes for divorce. It is not the intention to assert that men never bring action for divorce,

nor that they have not their full share of responsibility and blame. The most difficult thing about any moral problem is that the fault is rarely on one side. The more even the causes for disagreement, the more difficult the problem of adjustment becomes. We have not yet reached the stage of independence and isolation which makes either sex alone responsible. The home, however, is the peculiar province of woman. While she may not always be able to control her circumstances, it is very unusual for conditions to be so fixed and unchangeable that she may not modify them to the point of endurance; and for the sake of society and the State a very great amount of personal suffering should be endured before a woman decides upon the extreme measure of dissolving the marriage tie. Therefore the question arises, Are women justified in resorting so frequently to this final resource? Are they really "playing the game" fairly? Are they fulfilling the requirements of the contract into which they have entered? Back

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of every divorce there lies a tragedy. The tragedy may not be comprehended by those enacting the leading parts, but where there is not the personal suffering in the individual case there are an egotism and indifference to public welfare which are scarcely less than tragical when the effect on general conditions is considered.

It is one of the traits of human nature, male and female, that too much prosperity is attended by evil results. The antidote is responsibility. The conditions surrounding American women in cities are at present not well balanced. Prosperity has increased very rapidly, without a proportionate increase of responsibility. Almost every new invention has made manual work for women less necessary. Sewing, cooking, cleaning, the construction of the house, the supersedence of the house by the apartment, the provision for education by the kindergarten for the small child and the higher schools for girls, all have made the imperative work of the housekeeper and the mother less and less.

There are several results directly traceable to the change in conditions. Nerve diseases are more and more common among women, due largely to the fact that the balance has been disturbed between the development of the body by the most wholesome of all exercise—housework—and the demand upon nerve and brain which is very great in our present complex style of living. At the same time housekeeping has become complicated because it is possible to maintain a more elaborate style of living without the personal labour of the house-keeper, but with a greater expenditure of money and a larger control of efficient service. These changes have been coming about for more than a generation. The results are now clearly manifest and are undoubtedly closely related to the prevalence of divorce.

Let us consider some of the conditions common in the American home and the preparation which the young home-maker has received for her very high and responsible position. Let us consider first

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the girls brought up in homes of affluence, not necessarily of great wealth, but accustomed to a style of living which is entirely beyond the income of the young husband in ordinary circumstances. It is perfectly possible for a girl habituated all her life to look upon luxuries as necessities to consider herself, after a few months of unsuccessful striving to make ends meet, as ill treated, and to look upon her husband as a business failure. Consciously or unconsciously she will spur him on until he falls, if not under the hand of a merciful Providence, under the stress of temptation. In either case she is sympathized with as a suffering victim, though she may have been the direct cause of her own catastrophe. If he resist temptation and struggle on, it is too frequently with the added burden of distrust, aversion, and finally divorce. This is not a sketch of the imagination. It is the record of observation.

If the girl is willing to adapt herself to the new conditions and enters into the

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partnership with all the more zest because there is something for her to achieve, she wishes to show her ability to master a difficult situation. But the increase of luxury is continually quickening the pace, and the contrast between the wealthy home and the average is constantly becoming more marked. Just as the young husband finds competition in business keen, so the young wife finds her standard set higher and higher. The temptation to greater expense than can be afforded is very great, the temptation to a better style of service than she is able to maintain is equally great. The condition of neither is sedative to nerves, and incompatibility of temper is a frequent ground for divorce.

And yet, with the increase in the difficulty of the housekeeper's task, the preparation of our girls for home-making has declined. When higher education for women was introduced, and was a rarity, the part until then neglected was too highly rated and the pendulum swung out too far. The study of books was made paramount.

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Time must not be wasted in household duties, but spent wholly on the subjects laid down in the curriculum, which did not include the very important art of home-making. During all the formative years girls have devoted themselves to books till graduation. Then comes a time usually given up to social engagements and to idleness.

This is the time when the technical education in home-making should follow. There is a natural aversion to this—the result of years of training in another line—and that is the weak point in our present system. There should be a leading up to such training, an expectation of it, just as our boys look forward to a special training in law, medicine, or engineering before they take up serious work. In no form of business does a young man expect to begin at the head of an establishment. He knows he must begin at the bottom, and go through all the stages before he is qualified to become its head. Yet a girl is expected to assume the charge of a most varied, a most complicated, most delicate

line of business with little or no preparation, and is severely censured if she is not successful. And that in spite of the fact that her success or failure does not affect herself alone, nor does it affect outward circumstances only. On it depend the health, the comfort, and the efficiency of her husband and her children. Is it fair to put our daughters to such a test, and that, too, at a time when motherhood, a new and exhausting demand upon physical strength, is usually an accompaniment? The girl should have received a training which assures the success of her housekeeping, her home-making, before she assumes the duties and responsibilities of wifehood and motherhood. Because so few girls have been given such training, because on so many come all these new demands at the same time, there are inevitable failures. Among the poorer classes intemperance is the common result; a little higher in the social scale, incompatibility and divorce. Even when the girl is naturally competent and anxious to do her part, the strain is

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frequently too great for her strength, and a period of ill health in early married life is very general. It is the price paid for neglect of preparation. The hope for the girl of the present is the popularity of athletics. This may tide many young mothers through the difficulty, but a surer solution of the problem is a competent training for the work which every woman who aspires to the position of home-keeper should fit herself to do.

The increase in luxury and the change in household conditions have made possible a kind of woman who is very much in evidence in the city. She is the idle woman. She may—usually does—consider herself busy; she is “rushed,” driven, by social engagements. She reminds one of a wheel temporarily disconnected from a machine, which whirls around and around more rapidly than the working machinery, but nothing happens except the whirling. She has no substance of character. She is self-centred, and sees in her freedom from responsibility and care only the leisure to

entertain herself and have a good time. She rarely thinks of herself as a part of the State except to demand its protection and its privileges. It does not occur to her that every individual man or woman who comes into this world—unless he is defective—ought at least to carry his own weight. Because all of us in childhood and old age and in times of illness are incapable of this, in full power and strength we should do much more. Otherwise we are paupers. We may be what some one has called paupers patrician or paupers plebeian, but the adjective matters little. One sometimes wonders what would be the condition if, as a result of the agitation for suffrage and equal pay for equal work, there should come a time when there should be a just valuation of service rendered and every one should receive his true apportionment for value received. There would be a terrible revelation to some apparently important people and a great surprise to the husbands and friends of others.

The ordinary characteristic of the busy-

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idle woman is an exaggerated idea of her own importance. If one's own self fills the whole horizon, there is not much room for other people and other things. Perhaps among this type of woman is to be found the most frequent petitioner for divorce. Feelings and emotions have reached the supersensitive state. A word of criticism, the mere lack of sympathy on the part of a sympathy-exhausted husband, are sufficient occasion for the beginning of a grievance whose growth and development are like the grain of mustard-seed which became a tree, only the birds which come to lodge in its branches are not the creatures of light and song, but birds of prey, fattening upon dead ambitions and strangled aspirations.

American women have been reared upon a false conception. The chivalry of our men, the brilliant conversation of our women, and the independence of our girls are the first subjects to be commented upon by foreigners. The American girl has been set up on a pedestal and treated as if she

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were a superior sort of being, something outside of the laws and experiences of common life, until she has come to believe it is true. She is pretty and attractive and sweet, as a usual thing, but so are German girls and English girls and girls of every nationality. She may be more talkative and self-assertive, but it is a question whether she is better prepared for real work in the world, for the making and maintaining of a home, or, failing that, for the support of herself or those who may be dependent upon her. It is exceedingly doubtful. The German and English women of the same class are far better housekeepers than we, the French are far better business women, and as for art, we have not yet produced an Angelica Kauffmann, a Vigée-Lebrun, a Rosa Bonheur. In literature we have had no Mme. de Staël nor Mme. de Sévigné, no George Sand nor George Eliot, no Elizabeth Browning, not even a Jane Austen or a Charlotte Brontë, hardly a Mrs. Humphry Ward. We have had no such actresses as Rachel, Siddons,

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or Bernhardt. We import most of our prima donnas and our gowns. Our own tailors and the Parisians themselves tell us there are no better-dressed women in the world than in New York—but men “build” the gowns! In business we have had no such financial success as the Bon Marché, conducted by Mme. Boucicault. Even in domestic service we seek a maid of any nationality rather than an American. Just where the superiority of the American woman really lies it is hard to say.

This is by no means saying that American women have not ability and may not in time accomplish any or all of such achievements; but we have assumed superiority too soon, and it has been an injury. The habit of such assumption has blinded many a woman to her real position, to her real value, and taken away all incentive for the accomplishment of things really worth while. We are too easily content with work of a superficial character,

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and with calling by the name work that which is the merest pretence.

When all is said, the bottom cause of the restlessness of American women is the craving for appreciation. Women dislike housework not so much because they are indolent and selfish as because it has been so unjustly belittled. American women can be as good housekeepers as the German and English, and as good business women as the French. People are just people, the world over. But with all our wonted boast of the chivalry of our men, it has been a "let alone" policy which has been generally adopted. Men pay court to the fairest of the fair. They offer homage and flattery to the brilliant talker and the woman who is well gowned. The plain, substantial, every-day home-maker is left in the background, hurt and indignant. Being left to her own sweet will, she strives to become brilliant or well dressed. The German or Englishman may conceal "the iron hand within the glove"—though that notion is fiction rather than fact—but his

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home is a home, his castle and his haven, and its keeping is worth while. In the French home the wife, even if she be plain and unattractive (a Frenchman would never admit that a woman could be either), is his partner. There is a spirit of *camaraderie* which may not make a woman better, but is more satisfying.

The American man is a hustler. He is perfectly willing that a woman should have anything she wants, and he strains himself to the last point of endurance to provide her with luxuries, but he is too busy to give her what she most wants—his companionship.

The Englishman strolls deliberately to business at ten o'clock, and is through in time for afternoon tea. The Frenchman has leisure to sip his wine and smoke his cigarette at an outdoor café. Every one who has seen a Frenchman with his family in the Bois de Boulogne on a holiday or a Sunday afternoon is impressed with the keen relish with which he shares their simplest amusements. The American is

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too busy for family life. A hasty breakfast bolted behind the morning paper, a rush for the office, a late return for the evening dinner, leave him too weary and exhausted to enter or create another atmosphere. Husband and wife take their ways separately. If the ways remain parallel, the man becomes more and more a machine. The wife, heart-hungry, absorbs herself with charity, club life, or society, according to her disposition. If she is weak and meets temptation, a tragedy ensues. If she is strong and becomes bitter, there may also be a tragedy. The average woman still sees something fine and noble in her old ideal and clings to him, hoping that some day he will cease giving her things and give himself.

In the meanwhile the State is losing its best service, the united effort of men and women; the home its best atmosphere, a quiet peace and harmony; men and women their greatest happiness, the interchange of perfect confidence and trust.

The present agitation concerning the

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rights of woman, whether or not it results in giving her suffrage, should at least do this: it should clarify the mind of woman so that she may see her own position clearly. We are having a most beautiful opportunity to see ourselves as others see us, and it goes without saying that the American woman has enough intelligence, enough pride, enough common sense, to set herself to remedy the faults which these mirrors reveal to her.

The factory and shop girl may not have the chance to fit themselves properly to become home-makers, but if they see that incompetency is looked upon with disfavour, and divorce with disgust by the well-to-do, and that the daughters of men of independent fortunes seriously prepare themselves for the dignity of home-making, they will at least make an effort to do their best, and, if failure is inevitable, they may be slower to fly to the divorce court for relief and the freedom to try another chance.

The problem for the factory and shop girl who wish to marry but cannot afford

to give up their positions, is difficult but not impossible of solution, and it would be well worth the expenditure of municipal funds to assure it. Until this can be provided for in a thorough and universal way it is one of the most needed and most profitable forms of charity. The work begun in such institutions as Pratt Institute and the Teachers College and other schools of domestic science, should be extended and brought within the reach of girls and young housekeepers who can pay little tuition and whose attendance must be in the evening. These things should become popular as well among the well-to-do. There should be schools where young women can be taught to cook, to sew, and to *spend*; schools well taught, well supported, and made popular by the women of the classes who have set the example in extravagance and in the wasting of time.

The evils of social wrong-doing and of divorce are first and most widely seen among the lower classes; but the remedy for such evils must be begun by people

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of thought and influence. Home is too sacred and precious a thing to be allowed carelessly to slip out of the lives of the next generation. Home-keeping is too valuable a factor in the welfare of the State to be permitted to remain in the state of negligence and half-contempt to which it is rapidly sinking. More than fifty years ago Mr. Gladstone wrote: "We do not seem to know by what great providence of God, by what vigilance, labour, and courage of men, the institution of marriage has been wrought up in this fallen and disordered world to the state of strictness in which we now see it, and which renders it the most potent instrument by far among all laws and institutions both in mitigating the principle of personal selfishness and in sustaining and consolidating the fabric of society."

III

THE SERIOUS NOTE IN THE EDUCATION OF WOMEN

WITHIN a few months two series of articles have been published in well-known periodicals concerning American women. One, in a British periodical, was entitled "The Idle-ness of American Women," and its author scored the sex roundly for having given up to men nearly every function properly its own. The other, written by a professor in one of our own universities, relegated American women to the enviable position of being "excrescences," parasites upon the body politic. Naturally these articles called forth much comment and criticism. While not for a moment admitting all that these writers set forth, certainly denying with emphasis their right, or the right of any one, to dub women

“excrencences,” there is enough truth underlying the conditions which have called the attention of these writers to such subjects to make thoughtful women ponder their present position.

The unprecedented advance both in material prosperity and in mechanical invention in this country in recent years, has revolutionized the status of women as houseworkers and home-builders. When there were no sewing-machines or ready-made clothing or self-prepared foods or gas stoves, when there were few caterers and bakeries, it was necessary that women should stay at home and do a large part of the housework, the cooking and sewing, with their own hands. There were no kindergartens, and children—for children had not yet become rare in our American homes—were taken care of, amused, and taught by their own mothers. It was as easy to teach them how to do things as to provide entertainment and devise games, so the girls learned how to sew and cook and keep house.

Now this is all changed. It is as cheap, and much easier, to buy clothing ready made as to have it made in the home. The long, quiet hours when mothers and daughters sat together uninterrupted by telephone or door-bell are memories of the past. It is doubtful whether anything in our present conditions can make up to our girls the loss of these conversations and communion between mother and daughter, when the little and great, the important and trivial, matters of life were discussed at leisure and with quiet spirit. It is little wonder that without such calming periods for soul-growth, to say nothing of the absence of the most natural and healthful physical exercise for women—housework—our girls are high-strung and nervous, frequently on the verge of hysteria. In cities, the American home in its own house is rapidly becoming more and more rare, and yet it has always been considered one of the bulwarks of our National character.

All this gives increasing freedom and

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leisure to the American woman. In spite of the feeling of rush and hurry which is universal, there has never before existed a large class, belonging neither to the nobility nor the very rich, who have had such leisure and freedom from responsibility. A few privileged people of rank living under the Old Régime in France or other Old World monarchies attained more luxury and social place, but never has the great middle class, to which most of us belong, if we will confess it, possessed such abundance with so little demand for personal return as have the well-to-do women of our own cities.

This is not true of the men. Competition continually increases the tensity of their struggle, and the widow is terribly in evidence. It is something of an anomaly that there should be such uneven division of labour and responsibility, that the old chivalric idea of laying the spoils at the feet of Beauty—an idyllic, helpless femininity—to be accepted without other

return than her smile and favour, should so largely persist in our matter-of-fact, practical American republic.

The chivalry of American men has been our boast. We have gloried in this noble quality even among the lower classes. It is a question whether it can exist much longer, whether even now it is already as general as formerly. And why should it be?

The old basis of feudal chivalry was frailty and dependence. The spirit of protection sprang up because women needed protection. The American girl scorns all that. She is self-reliant and self-sufficient. The six-foot captain of the basket-ball team laughs outright at the slender youth who would protect her. The business woman can earn her own support and would be beholden to no one. If there is more or less of the masculine in all this, is it strange that men recognize and treat it as such?

The attitude of our women is unprece-

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dented. It is unlike that of the German woman, whose aspiration is to be a good *Hausmutter*; unlike that of the French-woman, who has gone further than we in doing away with home and family, but who is her husband's partner, his treasurer, the planner and sharer of his economies and business enterprises, as eager to save as is the American woman to spend. We are unlike the Englishwoman, who still retains the idea that a man's house is his castle and he its chief. It is difficult to define the position of the American woman, since there are so many, and such various kinds of women. In this period of transition few exactly agree as to what she should be. All cling to the homage, many scorn the protection. Her independence and equality with the other sex must be recognized. She is slower to accept man's responsibility and accountability. The prospect of losing her ease and irresponsibility frightens some, but to many more the great dread is the loss of

that delicate ideal relation suggested by Tennyson's well-known lines beginning—

“Woman is not undeveloped man,
But diverse. . . .
Distinct in individualities,
But like each other ev'n as those who love,”

and which, in spite of scoffers, too many have experienced to regard it only as a poet's ideal.

It is a transition time. It is too soon to predict the future. Meanwhile, what is to be done? Should woman undertake to share the work of man? Not at all, unless necessity compels. Such increase of competition has already greatly increased his difficulties. Shall we go back to home-made clothing and simpler living? We cannot. The men will not have it. Then what? Such conditions have not come about by chance. We are in a world where there is a definite purpose running through all events, where there is a definite march forward. It is, then, for women to find their place and fall in line.

Parallel with the changes in social

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conditions have occurred events in our history which indicate in part one proper occupation of the new leisure and freedom.

Up to the time of the Civil War there had never existed any organizations in which women worked together in a large and concerted way for the betterment of others outside of their own homes. With the opening of the war and its sudden and imperative call for volunteers there was a demand upon women, and they rose to meet it. With the organization of the Sanitary Commission began the first large enterprise in which women worked together for a great definite purpose. They were put through a terrible school in those four years, but they came out of it stronger, broader, trained women. They could no more go back to old methods and old outlooks than the oak can fold itself up in the acorn. At the close of the war there sprang up the different great organizations which are doing such splendid work to-day in every city. Our great benevolent and charitable institutions, the

missionary boards of our churches, are, not wholly of course, but very largely, the result of concerted effort on the part of women. The women's club movement had its beginning at this time. All of the fine united work for others to which Dr. Dawson's phrase may be applied, "the union of those who love in the service of those who suffer," had its rise and development as women gained in leisure and freedom to work and plan for others.

Sometimes these things have been overdone. Some one recently proposed a club for the prevention of more clubs. The woman who belongs to a dozen may be indulging in club intoxication, whose proper cure would be a retreat provided in her own home. But she is harmless and innocuous compared with the woman whose freedom and luxury have degenerated into idleness and display. The woman who can find no better use for her wealth than to carry it about upon her own back is usually the woman who is bored by staying at home, by serious

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study, or by hearing the woes and bearing the burdens of the "other half." She must be amused and entertained and fed, and all this where she can see and be seen, so it is not strange if she be seized upon and upheld as the general type. She is, alas! too numerous. It seems a little unfair to the woman of serious purpose that her sister of the bridge-whist order should be considered representative, but there is this consolation—her influence is ephemeral. A burdock springs up quickly and flaunts its broad leaves in the sunshine, while an apple tree takes years for its growth and development. But long after the burdock has ceased to be, the apple tree is still blossoming and bearing fruit—which is a parable.

The spirit of the Golden Rule, which may be stated as "doing to the other half as you would that it might have been done unto you and yours, had you belonged to that other half," is becoming increasingly a part of our advancing civilization. Every year sees more thoughtful, intelligent care

bestowed upon the less fortunate. This work is peculiarly fitting for woman. Just in the measure that she possesses the sympathy and tenderness with which she is credited, just in that measure is she fitted for this delicate task. If she have trained mind, strong physique, leisure, and wealth, so much more may she accomplish, for it is not a work of distribution which she is to perform, but a work of careful analysis and intelligent study of wants and needs, and how to prevent their recurrence, as much as or more than the immediate relief of suffering. Women have more leisure than men for this unpaid service, and it is one of the ways in which they may enter into man's duties without increasing his difficulties by competition. The greater part of want, ignorance, and suffering is found in our cities. The greatest leisure for women and freedom from household cares exist also in our cities. The same conditions do not hold true of women in villages and country, where service is incompetent and

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hard to find, where there is little apartment or boarding-house life, and where the whole scale of living is simpler and more normal. But in cities, where life is increasingly complex and difficult for the poor, and freer and easier for the well-to-do, where distances are short and easily covered by means of transportation, the crying need on one side should reach the possibility of relief on the other. Conditions are not going to become simpler or to right themselves until those who can spend time and thought give themselves to the intelligent discharge of such duties.

If our daughters, instead of confining themselves to the arts and accomplishments, were taught to prepare themselves for the assuming of such responsibilities, there would be improvement all along the line. There would be fewer society butterflies, there would be less striving for social place, less love of display with its attendant demands upon the man who must supply the means for display, more seriousness and sweetness among the girls

themselves. The American girl has been so petted and praised that it shows latent strength that she can still rise to an opportunity when she sees it. She can do this, and it is but fair to herself that she be given a chance to do her real work. She is a citizen as well as her brother; let her be prepared to exercise the duties of her citizenship by assuming such necessary work.

The training and educating of the neglected child, making him a useful member of society, is as real a service to the State as the bearing of arms. The prevention of suffering and crime is as important as the appropriation of money for jails and reformatories, and far better worth while. This does not conflict with a woman's preparation for the proper care of a house; it is in perfect harmony with it. It is the same spirit and ideal which is to be maintained in the one that is to be carried into the other, and the intelligent study of the problems of the home which must be preserved under the pressure of

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poverty and incapacity makes the study of the home in more affluent circumstances a rest and an inspiration. Our girls are restless and nervous because, however busy apparently, they recognize their occupation as temporary and not needed. Dignify their endeavours with the knowledge that they are doing permanent work, valuable to city and State, and the restlessness disappears. No one can always receive and not give a return without becoming weak and enervated. Let our girls once feel that there is before them a definite task for which they must be trained and fitted by knowledge and experience, that as citizens they owe to the State a return for the protection and benefits received, and it will not be long before such a charge as idleness and frivolity on the part of women will be reduced to a negligible quantity.

For the older woman, too, already a housekeeper, but with no family, or with children grown, so situated by circumstance that home cares are not enough

to fill her time, the manner of the occupation of her leisure means far more than is usually realized. As children, most of us looked forward to a time when, being fully grown, we should remain stationary for many years until old age put in its appearance; but that is a child's idea. If perpetual motion has been nowhere else discovered, it is demonstrated by every human being. Change, continual change from the cradle to the grave, is the universal law. It cannot be prevented; but into what we shall change may be largely controlled by our occupation and environment. About this there is a choice, and the woman of middle life needs also to see to it that her interests are broad and developing, if she does not wish to degenerate and become, if not frivolous, at least narrow and trivial, in her outlook.

Society is organized upon a basis which recognizes the right of woman to be supported by the other sex, because she is expected to make her return as mother and

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home-maker. When she fulfils these duties, she has earned the privilege of support by husband and protection by State. When she declines to fulfil these duties, or when, without any fault of her own, she cannot fulfil these duties, society and State have the right to expect of her an equivalent in other service. Education and philanthropy—not in the old narrow sense, but the betterment in every way of our future citizens as well as the relief of present distress—seem at present the most possible and most needed way of returning some equivalent for value received. The transition from the old home life with its constant demands to the new conditions where the demands are largely external and not obligatory, has come without a realization on the part of women as to what it signifies, so it is not strange that it should be unappreciated and misunderstood. There is a very simple old rule which clarifies the whole matter: “Every benefit implies an obligation; every opportunity a responsibility.” When women once awaken to the fact that,

however conditions may have changed, underlying principles remain the same, obligations and responsibilities will be met as is befitting the women of our great republic.

IV.

THE GIRL GRADUATE

ONE of the problems which have been agitating certain portions of society is the question of the "sweet girl graduate." It is not so much what we shall do with her and how train her, as how we shall adapt ourselves to her plans so that her ambitions and her mother's ideals may have some relation to each other. The "girl of the period" of 1911 is so different a creature from the girls of a generation ago that the training and ideals of that time fit her just about as well as the wedding gown of her petite mother fits the well-developed, athletic daughter of to-day.

Since the change in size and physique indicates progress in material conditions, it is suggestive of the thought that possibly the change in mental attitude may have

something in it of increased strength and broadness which mothers will do well to ponder. We have reached the automobile age. Progress is no longer achieved by hitching the wagon to a force which can jog along and pull some weight in its train, but by directing a power self-generated, and amply sufficient to carry its own load and drag the wagon, too, if necessary.

What success has been achieved under the changed conditions is not now the subject of discussion. What can be done by way of preparation for the future by the girl who knows only indefinitely what that future may be, is a question which faces many girls and many mothers.

With all due reverence to our mothers and their accomplishments, there is, after all, another side to the matter. They did well in their day, undoubtedly, adapting their ways to their conditions, and probably appearing as radical and unpractical to their mothers as do the girls of to-day to theirs. But we are in a new day, with new conditions, new resources, and new de-

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mands. It is only reasonable to suppose that other methods may be more suited to our times.

The home training of the daughter is one of the present-day problems. She has passed through a period of a dozen or more years of study and training which have so monopolized time and strength that she has learned little about household matters—cooking, sewing, or the administration of the house. But at the same time her mind has been trained; she has been taught to observe, to reason, and to generalize. She has been taught to think more or less broadly; she has been in constant contact with an outside world, even though a limited one; she has been free from responsibility, except as to her own mental development; and she has reached a point, both physically and mentally, where she feels her own power. She is like an engine, fitted and polished, with the steam on, ready to begin its journey, and the mother's task is now to learn how to handle the engine so

as to direct its forces without waste and without wreckage.

After graduation comes the time to which the mother has long looked forward, when she shall have the daughter in the home, when she shall have her assistance and her companionship, and when the daughter may acquire the household knowledge which it is generally conceded every woman should possess. The old ideals prevail—in theory. The old standard is upheld and blazoned abroad by women who most ardently proclaim it, but it is frequently as a shield to cover their own delinquencies rather than as a banner which they are actually following.

Unquestionably our girls should learn to keep house; but how? Generally they are set at the pettiest details, done because of the supposed "ought to," not because their services are needed. They know perfectly that the house has run smoothly all these years with little of their aid. They feel that their work is not important, and they usually hate it.

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On the other hand, the mother has had it drilled into her from childhood that to begin at the beginning is the proper, the only, way. She is apt to overlook the fact that the years of education in school have robbed her of her chance to train a child in household ways. She has now to do with a trained woman. She cannot portion out the petty details to be learned by heart, "line upon line, precept upon precept." She must present a system. Modern teachers have discovered that the best way to teach reading, even with children, is not by enforcing a knowledge of the separate letters of the alphabet, but by teaching the word which represents the idea as a whole. Later its component parts are analyzed and acquired, and the acquirement is so easy that the pupil is hardly conscious of the effort to learn. So it is with this art. A scheme which sets before the learner the subject as a whole, with the elements in their proper relation, will appeal to a trained mind as details unduly magnified never can.

Possibly a difficulty has been a misapprehension of what housekeeping really is. The first essential is usually set down as a knowledge of cooking; but is it? This must come, and will come in due time. But a trained mind looks at things in a general way. The entire subject, with its parts in their proper relation, should be considered. The real foundation of intelligent home-making is a knowledge of its economics; cooking is but one of the branches.

Now the word "economics" frightens the average woman. It at once suggests "economy," which subject either a guilty conscience or much "harping upon one string" has made a bugbear. But economy is "another story." It, like cooking, is but a branch of the art of housekeeping.

While not covering the subject, the responsibility for the dining-room combines the more essential parts and furnishes an excellent opportunity for a broad study of home economics. It should be the full responsibility, since we are dealing with trained minds. The table is both

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a necessity and an enjoyment. With certain rules as to hygienic laws in the selection of food, with certain ambitions as to artistic setting and social obligations, it becomes a fascinating study. Very soon the need of a knowledge of cooking and the selection of proper ingredients and their proper treatment, becomes apparent and worth acquiring. A knowledge of the cost of living, which is probably the weakest point in the training of women, is demanded immediately. Even yet the women who know exactly what they can spend, what they have a right to spend, are almost as rare as the women who know what they do spend. This ignorance is a remnant of the age of barbarism when women were considered as property, or, if it seems more flattering, when ladies were considered too *spirituelle*, too delicate, to have contact with filthy lucre, but the effect is the same—to make women childish and inconsequent as to the use of money, except as their natural common sense controlled them.

In the planning and providing of a proper menu the girl at once strikes the heart of the economic problem. She must provide food which shall be satisfying, which shall be attractive, which shall possess the right ingredients for the support of body and brain, and this for people of different ages and requirements. She must take into consideration the occasional, often sudden, demands of hospitality, and she must do all this within a fixed expenditure. It is a game with many complexities, but it is a game in which it is perfectly possible to score well, and "the game is worth the candle." Intelligently undertaken and studied, it is as fascinating as a game of chess or bridge-whist, and demands quite as high a type of brain.

The possibilities have hardly any limit. It adds zest to its pursuit to know that the economic problem is at present almost the most important before the Nation. In every line of activity the high cost of living is calling forth serious study of conditions. The National Association of Manufac-

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turers have set experts at work to find the sources of wastefulness and their remedies. The newly elected Governors of two States have emphasized in their inaugural addresses the need of economy throughout the country in public and private expenditure. Our leading reviews are giving the subject much attention. Whatever study girls may give the domestic problem is of the same nature as is given by the agents of the great corporations or the Government officials. It is simply a question of degree.

Certain minor parts of the household art are unjustly falling into desuetude among the well-to-do. Except in its so-considered artistic use (embroidery and the like), skill in needlework is rare among our educated girls. The homely arts of darning and mending and the careful use and preservation of materials, the skilful rehabilitation of garments, are out of fashion, and it is a distinct loss. When ready-made apparel became easy to acquire, the overworked mother felt her relief so keenly that she

forgot the advantages which the quiet hours of sewing bring with them. The constant flitting from place to place, the dipping into this study and that diversion, and an hour of philanthropy here and social indulgence there, are destructive to consecutive thought, to development of brain, to steadiness of nerve. Because our mothers over-sewed is no reason why the needle should be utterly despised by us to-day. There can be reason and moderation in all things. Some use of the needle is sedative to nerves and stimulating to constructive thought; and knowledge and skill in its handling prevent much of the extravagance and waste which are so prevalent among the women of the leisure class. The value of time thus spent goes far beyond the price paid to a substitute. It works for all the home-making realities: forethought, economy, and thrift; but chiefly the presence of the woman in her home, unhurried and in harmony with her surroundings, which goes far to make the atmosphere of a home. These count for much more than

the saving of time usually valued by its owner at an inordinate rate.

The development of a sense of order should be a study included in the curriculum of this life-school. There is a woeful misunderstanding of what niceness in home-making consists in. To have things many and expensive, things which are really but attempts to copy the display of art treasures on the part of wealthy neighbours, has come to be the average woman's idea of an attractive home. It is really an unconscious exhibition of the condition which the rapid rise in wealth has brought about. It is another manifestation of the "nouveau-riche-ness" which we all despise but most of us imbibe.

Real delicacy consists in true fitness of things; furniture selected because of its need and proper surroundings; books chosen because of an interest in their subjects or because of what they will do for culture or refreshment; pictures which have a meaning and give enjoyment and which are not bought simply to furnish the

rooms. With the proper harmony of things the real daintiness and delicacy of the home-keeper is shown in their care and use. Here is where a girl can indulge in day-dreams, where brain and heart are given opportunity to build castles which are both wholesome and ennobling if the right attitude of mind is assumed. And this is the keynote. Housekeeping and home-making are drudgery or enjoyment according to the view-point. If a woman puts into her work the same imagination, the same zest and eagerness, which the successful man puts into his business or his profession, she, too, is on the road to success. The greatest requisite is enthusiasm, and no woman can have this unless she elevates home-making to the place where it belongs, the highest of all arts.

But the daughter's training should not be confined to the home. That is but a part of her world. Let it be granted that it is the more important part. She still owes something to society outside of the home. She receives benefits from society

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which she is bound to make some effort to repay, and this should be done not by chance, haphazard. She should be shown her obligations to church and society and State, but not too rapidly. She is still in a formative period, and heavy burdens should not be laid upon her; but as opportunity offers for light or occasional service, at first, and as strength, interest, and ability develop and she has acquired experience, she should select a definite line of outside work to which she may devote such part of her time as she can afford to give as the fulfilment of her obligation, and she should do this with the idea that this shall be a permanent choice, a work to which she will give careful study and thought, acquiring experience and training in her particular line which shall fit her for future power and influence.

The recent organization of the Junior League, which has for its object the enlistment of every girl when she leaves school in some form of work for the benefit of others, is a most hopeful sign. It indicates

the fact that women are beginning to recognize the insufficiency of the so-called "charity" work which is taken up as a fad and continued or laid down according to convenience or inclination. Such work is too insignificant and too liable to error to be of real importance or of permanent value. But there is work which belongs properly to women of leisure, and which they are, in justice, bound to do for the welfare of their own cities and for their country's good. Even were men willing to carry the burden of it all, they have neither the leisure, the opportunity, nor the fitness for the greater part of such work. It belongs peculiarly to women, and they should be trained to do it wisely and intelligently.

This does not mean that all the gaiety and enjoyment will be taken away from the daughter. Of course work should not monopolize the whole time and thought. It should be looked upon, rather, as a course of the life education, balanced against social hours and domestic interests,

just as a well-rounded college course provides science, literature, and the arts to develop the different activities of the mind. A woman with an all-around training of this sort is more capable as a house-worker, more interesting in her social life, and more valuable as a citizen because she knows life as it is, not as pictured in novels or incompletely represented in society.

There is another phase which is part of the development of true womanhood, the training of the religious nature. Youth is a time especially given to the search for happiness. True happiness cannot be found when the finest notes are left unstruck. The rarest nature will miss its flower and fruitage if its nourishment be from the earth alone. Good deeds and good works bring rich reward, but the doer and the worker are, after all, of higher value. The girl brought up in a church home has a good start, but the rule holds here as elsewhere. She can make her own only that which she assimilates and develops by use and practice. If she receives,

she must give. If she is what she is because of what she has had, she owes a debt to be honourably met and discharged.

“The days of youth are the happy days” is a popularly accepted saying which presents the roseate tinge which memory gives the long ago rather than states a real condition. To most young people the period immediately following graduation is a time of great unrest and frequent depression. The change from a life of regular duties with definite aims to a position of irresponsibility, irregularity, and uncertainty, after the first few weeks have given the needed rest and the novelty of unaccustomed freedom has worn away, is not a pleasant one. To the young man who steps into a business position, however near the bottom of the ladder, or who hangs out the shingle which announces his entrance into the serious business of life, it may be another matter; but to the girl who hopes some day to be a homemaker, but who does not know where or in what conditions that home may be, or even

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whether she will ever be the head of a house or not, it is a time of restlessness. Her life will be happier, more satisfying, if it have a definite plan, one which will develop her symmetrically along all the lines on which the life of the average woman of her class should move. She will become capable, broad-minded, sane, and healthful, such a woman as the world is richer for possessing, a woman who can stand on her own feet and do her share in the world's upbuilding.

V

THE HOME LIFE OF WORKING GIRLS

THE woman accepted generally as a type of the "new woman" is the educated, self-supporting, or up-to-date woman, who is much in evidence and capable of making her influence felt; but there is a very large class of "new women" which has been developed by the new conditions—a class daily growing larger, though, unfortunately, just because of numbers, becoming more and more inconspicuous, and taken as a matter of course. This is the class of workers—wage-earners in factory, shop, or laundry—the great class of unskilled labourers who, because of their lack of training and because of their sex, are the recipients of what is barely a living wage. In the city of Brooklyn alone there are 120,000 women

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who are wage-earners reported in the last Census, and the number is constantly increasing. Jane Addams says: "Never before in civilization have such numbers of young girls been suddenly released from the protection of the home, and permitted to walk unattended upon the city streets, and to work under alien roofs; for the first time they are being prized more for their labour power than for their innocence, their tender beauty, their ephemeral gaiety. Society cares more for the products they manufacture than for their immemorial ability to reaffirm the charm of existence."

The large majority of these girls are from fourteen to twenty-five years of age, since many of them marry by the time they are twenty-five, and changes in circumstances still further reduce the number, so the class over twenty-five years, and particularly over thirty years, is very much smaller.

Of this large number nearly nine-tenths live at home, which would seem to be the ideal place for them to be, and, so far as

they individually are concerned, often is the best place for them to be; but the very fact of their being there, and that they are usually given their board and lodging, is the most serious feature of the problem presented to the girl who has no home, or who must leave her home and become entirely self-supporting. It is the direct cause of the insufficient wage-average for the young, unskilled worker—about five dollars a week, which is considerably less than a living wage. The average woman worker of our country receives less than \$270, and this is very largely caused by the entrance into the competition for place of young girls of fourteen to sixteen years of age who have board and lodging provided for them by their own people, and who are too young and inexperienced to realize that by accepting such remuneration they are imperilling both their own future, and the future, physical, social, and moral, of thousands of other girls.

One can hardly blame the overworked and ignorant mothers who see in the pos-

sibility of a few dollars a week added to the weekly stipend a coveted and needed relief. Theirs is a narrow world, with the individual experience the chief factor in making up their view of life, and it is not to be wondered at that it is short-sighted.

But what about the other girls who have not the protection of a home or the chaperonage of even an ignorant mother? If they are entirely self-dependent, they must accept what stipend they can get. Employers who are running their business, not for love, but for the financial gain that can be had from it, are not to be expected to pick the girl who has no one to help her, and offer her a wage higher than her competitor. As one manufacturer frankly admitted, "We do not pay as much as we could pay, or as much as girls who are self-dependent ought to have, because there are plenty who will come for less." This means that the self-dependent girl must cut her expenses to the lowest possible figure. She must rent the cheapest room she can find, which necessitates her going to a

house where the overworked landlady has utilized every possible space for lodgers, so that the girl is confined strictly to her little hall bedroom, insufficiently heated and lighted; the bedding has probably served one generation, and is hard and dirty from long use. The landlady forbids light house-keeping as a usual thing, because this lessens her own chance for gain in board, and she, too, needs all she can get. The laundry bills must be kept down, so one towel must serve the user for a week, and a change of bed linen in these houses is made once in two weeks. The bedding is rarely sufficient for warmth in cold weather if a window is opened. **Anæmia** results quite as much from impure air as from insufficient food. It is simply another form of starvation, by which consequences are less rapid but more serious.

The question of food is quite as discouraging. A breakfast of coffee or tea and rolls may be quite sufficient and to be recommended to the late riser in a comfortable home, who will have a dainty lunch in a few

hours and an altogether too hearty and rich dinner at the close of the day; but it is another matter for the girl who lunches at a cafeteria, or even a push-cart, and possibly dines "with anybody who asks me."

Yet this is the sort of life open to the young, inexperienced women workers of our country, one-half of whom are under twenty-one years of age. Is it any wonder that we are hearing of "outbreaks of crime" and "white slavery," such evils as are the direct result of the present system of labour in our overcrowded, under-fed working classes in our big cities?

Shop-girls are more exposed to dangers than are girls who work in factories. In the first place, they have spread before them the things which are most tempting to the feminine mind, and shop-girls are just as normal in their susceptibility to such attractions as are other girls. They see before them also a continual procession of women who have and use the same things which appeal to them. They see for themselves that pretty clothes make even a

pretty face more attractive, and they want them just as much as other girls do. But five dollars a week, after the scantiest board is paid and the cheapest room rented and perhaps shared with another, leaves little margin for dress, particularly if sixty cents a week must be spent in carfare. Moreover, if her dress and appearance are below a certain standard, she is likely to lose her place. Clothing cannot be chosen wisely under these circumstances. There is never enough money ahead to make really economical buying possible. This means cheap shoes, which are bought, even though the shortness of their wear makes the annual shoe bill larger than if better goods could have been purchased. The same thing is true of the entire wardrobe, and shoddiness and unsuitability are the result, unless—

But temptation does not stop with the love of dress or of food. There is a craving in the heart of all young life for pleasure and entertainment, and where is this to be had? The commercial spirit will provide

for this if it is not otherwise provided for. The girl cannot entertain friends in her own home, there is no place; so she seeks the streets or the cheap entertainment, the moving-picture shows, the vaudeville, the cheap theatre, or the wholesome entertainment provided by Settlements and by Young Women's Christian Associations, just as she chances to find her way. Our periodicals are full of the dangers of the picture shows and the cheap theatres, so there is hope of their restriction. The question of the dance-hall is not yet solved, though here, too, there is progress.

Possibly the very best solution of the problem—outside of some regulation which shall provide a proper wage, which is too large a question for discussion within the limits of these chapters—is the wide and varied provision made for the care and entertainment and education of girls by the Young Women's Christian Associations. In the matter of education, fitting for more lucrative positions, almost every line of work is taught by the modern city Christian

Association. Hundreds of girls receive training which lifts them out of the class of untrained labourers into positions which are adequately self-supporting. But, while the work of education is important, the meeting of the wants of the social nature is quite as needful, possibly more insistent with the younger girls; and still larger and greater is that work which provides for the whole nature, which gives at the same time a home, with all that it signifies of shelter, food, care, and companionship, to these young girls who are so exposed to temptation or to suffering. Whatever saves the downfall of a girl, not only preserves her happiness and self-respect, but saves the State from actual waste and expenditure. It is no wild dream to say that, from an economical viewpoint alone, our great cities could better afford to build and equip boarding homes for working-girls, which should supply them with proper environment and chaperonage, than to leave them exposed to temptation or to disease and then pay the costs of their down-

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fall in hospital, asylum, or other institution.

Since this at present is not provided for by municipal resources, and wage conditions are not yet what they should and will become, it falls to the duty of men and women, especially to women, to make suitable provision for these girls who are young and alone to-day, but who in a not far distant future will be the mothers of many of our own citizens. What kind of citizens these shall be depends very greatly on what kind of mothers rear them.

Many of these girls come from the country or from smaller towns where the opportunities for self-support are few. It is an easy thing to say, "They should not be here," but it often means their only chance for self-support. Moreover, there are the same reasons for their being here, the same attractions of opportunities, of amusement, of the whirl and charm of life, as draw the young men, and no one wonders at or blames the young men for coming—and why should they not come, since

the wheel turns round at least once in a generation and brings to the front ranks these self-same men? If the opportunities are not as great for girls, at least the attractions are. Very much of the pleasure, the ease, and the freedom of the women of the wealthiest classes depend upon these very girls. It is because they are in our cities, in our factories, and in our shops, that women do not have to make their own clothes, or do at least part of their own cooking. The little adornments of house and clothing come from the hands of these same girls. Is not "turn about fair play" ? and should not some service be rendered where much service is received?

It is perfectly possible to make life easier and happier and less dangerous for these girls. By carrying over a little of the luxury and culture, and making possible a home and home care, companionship, and comfort for the girls who cannot win it for themselves, a large part of the dangers would be removed. Young girls do not choose the lower places of entertain-

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ment because they prefer them, but because these places are cheap; because they afford companionship and entertainment for a price within their reach, and they do not know for what they stand. At the end of a long day of dreary, uninteresting work, the normal girl craves amusement. Jane Addams says: "Perhaps never before have young people been expected to work from motives so detached from direct emotional incentive. Never has the age of marriage been so long delayed; never has the work of youth been so separated from the family life and the public opinion of the community." It is not strange that our daily papers are filled with accounts of tragedies which blast the future of young girls—mere children frequently. It is not possible to walk the streets after nightfall and fail to see the pitfalls and possibilities which fill the spectator with terror, and which make him shudder at the knowledge of what will some day send the arrow to the heart of the mothers of these girls. The Chicago Commission on Vice, consisting of thirty

prominent men appointed by the Mayor last July, reports five thousand women consumed annually by Chicago's social evil, hundreds of them being girls from the country, and yet the report claims that Chicago is a better city morally than most of the world's great cities.

It is perfectly possible to make the danger less acute. The Young Women's Christian Association, the King's Daughters, and various other societies have made a beginning, but the beginning is small—a few hundreds cared for and thousands let alone.

In our great, fascinating, bewildering cities a young girl alone is like a canoe in the rapids, and yet every year the number coming to our cities is greater. It is the obligation of the independent women, those who have homes and those who have means, to make safe and comfortable the women and girls who must live in the city because it is here they can find occupation, but to whom the city means hardship and privation and danger. The city has enough for

all. It is the centre towards which supplies of every kind pour in. There are enough women who wish to meet their obligations to at least better the conditions. A way should be worked out, or the present ways enlarged, by which resources and needs are brought together. No city can afford to sacrifice the health, usefulness, and honour of its future citizens. It is said that the second generation of factory workers are inferior physically and mentally, perhaps also morally, and that the third generation is the last. The great land of India, teeming with tropical profusion of flower and fruit, and inhabited by people of the same race stock as ourselves, is a subject race to-day because its mothers had not enough of strength—physical, mental, or moral—to impart to their sons. They are the illustration worked out to its ultimate conclusion. It is a far cry from the women of India to the women of America. Let it also be a far cry from the results of their oppression to the results of our neglect.

VI

WOMEN IN THE CHURCH

WE have seen the arrival of the long and loudly heralded "New Woman" in at least three realms: in education, in business, and in politics. The Woman's College and specialized education for women are established facts whose *raison d'être* is no longer challenged. Woman has invaded the realm of business and her influence on work and wages is already apparent. The problem of politics is being worked out, sometimes *ad absurdum* in this country, and frequently *ad nauseam* in England. There are wise people who question these changes in woman's interests. But there is one place where her right to work is never questioned which sometimes seems to have been overlooked by a class of women to whom it should specially appeal.

While acknowledging frankly and with appreciation both the quality and quantity of work that is done in the church and for the church by women, there is cause for regret that their work in this line falls far below the efficiency and breadth which it might have, because of the great lack of leaders. It is possibly one phase of the world-old strife between the spiritual and the material, the permanent and the temporary, that social life and the club appear so attractive to women of culture and ability as the arena for their activity, that they forget the double debt which they owe the church for the civilization which environs them, and the peculiar place which they, as Christian women, occupy in that civilization.

The women's societies in a church are generally recognized as necessary departments of church activity, but their office has seldom been magnified to its proper extent. There are limitless possibilities both in developing interest and resources for the direct objects of their organization, and

also as a factor in local church life. No other part of the church equipment has such opportunity. It is while enlarging the social, benevolent, and spiritual life of its members, keeping in mind the ultimate object and working towards it as the sailor takes account of wind and tide, but always keeps his compass pointed towards his one star, that the society accomplishes its fullest work.

These societies are not organized for culture, yet service for others brings the highest kind of culture. Experience of service on missionary boards for more than a dozen years, has demonstrated that even the routine work of board meetings and the executive work of planning and carrying out programmes are productive of higher ideals, nobler consecration, and greater fidelity than come from the usual round of duties. It is the old story of "hitching your wagon to a star." These stars are fixed planets, not comets.

But a great deal has been done for intellectual growth in women's societies.

Mrs. Montgomery, one of our most popular speakers and writers, attributes the origin of women's clubs to their predecessors, the missionary societies. She calls attention to the undoubted fact that the assembling of women for the purpose of study, began in these societies, and it is still true in many of the smaller towns that such organizations are the only ones where there is any attempt at systematic culture. So it may not be stretching a point to say that women were first trained and developed for concerted study and public speech in our churches. Certainly the first large organization in our country, for concerted work on the part of women, was the Women's Missionary Union, which has recently celebrated its fiftieth anniversary.

The success of the United Study of Missions is an illustration of the growth in culture on the part of church women. Few books, except the most popular novels, have had such sales as the volumes of this course. For five years they have averaged

a sale of 50,000 annually. The course is now in its eleventh year.

It is not strange that society, which deals largely with things that appeal to the eye, should attract shallow women. It is more to be regretted that the club, whose membership is made up of women of refinement and ambition, proves so congenial a field as to practically exclude church work from the lives of large numbers. Women's clubs have accomplished much of importance and value in matters civic and historic, but they have robbed the church of the best efforts of many who have failed to see that inside of the church, with its varied and wide-reaching membership, there are possibilities for influence and for culture wider and more permanent than the best work of the best clubs.

Surely now, when women have more time, more leisure, and more resources at their command than any women of the world have ever had, there should be no lack of leaders. No one for a moment doubts that the women exist: the woman

who can organize, the woman who can speak, the woman whose gift is music, the one who is familiar with art and who has in her possession, or available for her use, pictures of the best-known art treasures, who has at her tongue's end the stories which make them interesting to young girls of little education but hungry minds; the woman who has the gift for cooking, and yet never thinks of making that gift her means of redeeming from misery and distress the homes which can scarcely be other than failures while the future house-mother is to-day a factory girl or "saleslady." Why do not women see that in the church is a field offering quick and constant returns for the investment of culture and social position?

The difficulty is not that women are not working. At no time in history have they been so interested in public matters, in the welfare of their fellow-men; but very much work, otherwise commendable, is being done by Christian women entirely outside

of the church, which might well go to the building up of its influence.

Some years ago a woman, enthusiastic in her love of art, organized a club for girls who were mostly saleswomen in two or three of the largest dry-goods establishments of the city. A small suite of rooms was rented, the walls decorated with photographs and plaster casts, and a library of perhaps one hundred good books on subjects to be brought to their attention, was loaned for the use of the girls. From ten in the morning until ten in the evening the rooms were open. On two evenings a week and on Saturday afternoons, the leader or some volunteer friend talked on art or travel or health, or whatever topic might be interesting or helpful. In a few years nine of these girls saved money enough by economical dressing, by the giving up of cheap theatre tickets and similar luxuries, to spend a vacation in Europe. Of course, they went as second-class passengers and did not patronize expensive hotels, but they had opened up to them a new horizon, and

for the rest of their lives they had in themselves a permanent spring of happiness and influence.

This was work permanent and of great value, but the way in which the work was done was unfortunately too typical in that no credit was given to the church. The woman who organized the club was a church-member, most of the associate memberships were drawn from the same institution, but it probably never occurred to any of them that this was properly a branch of church work and should have been recognized as such—nay, further, that the woman who has such gifts and culture has them because she came of Christian stock, and that it would be simply an acknowledgment of her debt to line up her forces with the company of the church, rather than let them remain outside to be quoted and pointed at as an illustration of what the church does not do.

The feeling, almost of rivalry, which this very attitude has helped to build up, between settlements and churches, is rather

absurd when the facts are sifted and it is found that comparatively little is done in the former which is not also done by the missions and branches of the latter. An investigation of foreign mission work would show almost every phase of settlement work in one or another field, and frequently on much larger scale than in any settlement in this country. The same is more or less true of the missions in this land. Moreover, the leadership and support of this very work which aims to correct the churches' mistaken attitude toward the masses, are largely furnished by church members. Jane Addams, herself a church member, claims that success is not possible if Christianity is recognized as the motive force in such institutions, but Dr. Graham Taylor has demonstrated the opposite in exactly the same kind of work. If such work is Christian service, why should not our college girls, whose popular fad it is to become settlement workers, do exactly the same thing for the church of which they

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are members, and to which they have
pledged allegiance?

It may be a severe criticism to make of warm-hearted, intelligent women, but it is the candid opinion of one who has been more or less actively engaged in church work for more than twenty years, that the chief reason we are lacking in leaders is this: the woman who is ambitious, cares more for the prestige which society or membership in a popular club will give her, than for the success of a plan involving self-sacrifice which the luxury and wealth of the present day have reduced to a lost art. Women have been told so often and so long that they are sacrificing by nature that among well-to-do classes this has become almost a sarcasm. The city woman with her small family, her one, two, or three servants, her constant invitations and opportunities for entertainment or self-culture, is unconsciously a travesty upon the character of the ideal which most women believe that they hold.

There is a condition becoming general

with alarming rapidity, which is a direct result of this blindness to opportunity, or its conscious neglect. With the increase of luxury has come an enervation and idleness which calls for increasing stimulus in recreation, and we have such exhibitions as the bridge-whist mania frequently produces. This is neither more nor less than a disease which has seized and twisted the moral forces of women until the employment in a scramble and gamble for prizes of hours which God gave for work and development appears proper and dignified to its victims; until the display of garments and furniture becomes more important than the building up of home and character.

The following is a very common experience. A lady of ability and leisure, a church member, was asked by her pastor's wife to fill the office of secretary in one of the regular woman's organizations belonging to her church. This lady was living in a family hotel and had but two children, who attended school for the larger part of

the day. Her consent was confidently expected, but she "really hadn't time." The pastor's wife, a housekeeper with one maid, and a mother with two babies, was bewildered, but made no criticism and accepted the inevitable.

A few days later the pastor's wife had occasion to call again at the same hotel and was shown into a small reception room adjoining the large parlour, which was filled with a large group of excited, chattering women who were playing progressive euchre, the predecessor of bridge-whist. She was told that this was a club which had weekly meetings. Among them was the lady who hadn't time.

The pastor's wife was genuinely shocked. That a mother of young girls dared to give them the example of frittering away golden morning hours regularly every week, in an amusement which had neither the excuse of culture mental or physical, while she declined to perform a simple and greatly needed service for her church, was a revelation which lifted the player from

the pedestal of respect and admiration on which one person had placed her, and brought her down to common dust.

Bridge-whist is only a game, but its devotees present a spectacle to mankind which is causing a feeling of indifference and contempt too rapidly taking the place of the old-time chivalry for which our American men have been noted. The feeling of respect cannot exist where there is nothing to inspire it. If women who represent the social standard devote themselves to the attainment of skill in a form of amusement which, indulged in by a lower class or outside of parlours, would be plainly denounced as gambling, they must not be surprised to see the reflection of their influence upon the character and manners of the other sex, and upon their own children.

What has all this to do with the church? The ideal of the Christian church is service and consideration for others. It is only by coming back to this ideal that woman can hope to retain the influence and re-

spect which should be her most valued possession. It is only by giving up the pursuit of social position, which, being translated, means generally rich dressing, elaborate display, idleness, and amusement, and seeking the things of real worth, "Coveting earnestly the best gifts," that woman can regain the place which was her birthright, and give back to those from whom she is fast taking it the place which God intended her to hold in the hearts of her brothers.

If the church does not do the best work possible, women, who are largely in the majority in its membership, must acknowledge that the responsibility is largely theirs. There more than anywhere else are they free to develop what plans they will, with a place, an organized body, and the habit of associated work at their disposal. In spite of all that is said as to the church's conservatism and narrow-mindedness, a look about will show that much more depends upon the power of initiative, the capability, and the enthusiasm of the work-

ers, than upon any pre-existing set of conditions.

The obligation of woman is a peculiar one, since the unique position which she holds, in contrast to the condition of woman in non-Christian lands, is due wholly to the church's influence. And finally, Christian women are what they are because of the church's ideal; just in proportion as they approach its fulfilment do they represent the highest and most complete womanhood.

VII

THE FOUNDATION OF THE HOME

IN these days, when divorce is creating such havoc among American marriages, it is time for sober consideration of the real meaning and significance of the act most important in life and affecting, as does no other, the whole history and character of those assuming this relation.

The possibility of a ceremony without public notice other than the obtaining of a license, which may be done immediately before the service, and its publication in a long list of finely-typed announcements of similar character in the daily papers (not even a license is required in some States), has been one cause of the careless assumption of the marriage vow. The absence of the custom prevalent in foreign countries, of the requirement of a dowry on the part

of the woman, and the fact that there is no requirement of a visible means of support on the part of the man, also make possible action taken in haste, to be repented at leisure. The result has been a lowering of the dignity of marriage. We hear occasionally of the annulling of marriages which seem to have been entered into simply in the spirit of adventure, or as a "lark," with no serious intention of a permanent union. These, of course, are extreme and unusual cases, but they should not be possible at all.

More frequently a woman accepts an offer of marriage because it assures her, or she supposes it will, a support which relieves her from her fear of a future which presents to her a desolate old age with insufficient provision for her needs. In such cases, she at least owes it to her partner that she shall fulfil her part in this purely business contract. Sometimes she does, often she regards it only as a provision until something better offers itself, when the many grounds for divorce in one

State or another, relieve her of all responsibility towards the man who has chosen her as his life-partner. This is the most sordid side of the story.

Occasionally the simple craving for a home and a settled life, with a stirring of conscience because attentions have been received and encouraged, yields to the devotion of an ardent wooer, without a return of the confidence and affection offered. A few years ago a bride of a week called upon the wife of the pastor who had performed her marriage ceremony, and expressed dissatisfaction at the brevity of the service. "But that was what the bridegroom particularly requested, that the shortest service should be used." "Yes, but I thought that there would be one more question for me to answer, and I hadn't fully made up my mind. I thought I could finally say 'no.'" When astonishment was expressed over the tardiness of her decision she explained herself in this way: "Well, you see, he's an awfully good fellow—good to

his mother, and he thinks a lot of me, and I couldn't bear to refuse him, I'd let it go so far, but he has no education and, of course, he isn't my equal. I thought perhaps I'd say 'no' after I got here." Her "superiority" apparently consisted in a certain glibness in expressing herself, but her words and action clearly demonstrated the real superiority as belonging to the quiet, less fluent man who possessed reliability and the power of affection. It was an extreme instance of the lightness with which the marriage vow is sometimes assumed, and even more of the restlessness of the girl who did not know her own mind even at the decisive moment.

But, possibly, the most powerful cause for the frequent estrangement and separation of man and wife is the peculiar position of woman in our country. Nowhere in the world does the young woman receive so much attention, homage and adulation, nowhere is there such stimulus to personal development, self-culture, self-decoration, self-display, and, perhaps, no-

where is so much expected of woman in an indefinite, intangible way; while at the same time the problem of a just and right placing in economic relations, in the true valuing of the making and keeping of a home, of the definition of what really is "the woman's sphere," is a long way yet from its solution.

Many women are feeling keenly, though without understanding the cause, a restlessness because the regular, required work of woman in the home has been largely replaced by custom and invention. What is left is looked down upon as menial, so that there is an underground dissatisfaction amounting almost to humiliation, in the feeling that her work is considered of little real value, which destroys enjoyment and contentment in her position. This, in a sensitive, highly-strung American woman, can easily degenerate into a craving for appreciation which is most dangerous.

But whatever the causes for the tragedy of divorce, it is always so much of a tragedy that the solemnity and seriousness of

marriage needs to be magnified in the eyes of the generation just entering upon maturity. No other relation in life involves such important obligations. Its influence extends more widely and reaches more deeply than any other. In no other is the entire life so affected and the whole future so involved. A lifetime is required for the fulfilment of this vow, since the most perfect union comes only with years of growth and experience. The passion of love pictured in romances is merely incidental, and is to the sacred love of the truly wedded what the cataract is to the river; an exciting and important incident in its career, but a temporary event which soon is merged into the steady, unchanging current which grows deeper, stronger, and of more service to mankind as it gathers in the contributing forces which give it breadth and strength, its final measure of power.

What is this promise, assumed voluntarily and with an eagerness which marks no other? It is a pledge to "love, honour,

and cherish, in joy and sorrow, in health and sickness, in prosperity and adversity, and to be faithful"—“so long as you both shall live.”

A modern reading, in the light of present conditions as kept before the public by divorce courts and newspapers, might run something like this: “To yield to an outpouring of sentiment which shall in no wise require self-renunciation; to shine in reflected glory when occasion gives opportunity; to give devotion and loyalty when they do not interfere with other interests; taking it for granted that there will be some (not too much) ill health; for better, for worse, if the worst is not too troublesome, or lasts too long; for richer, certainly, and for poorer—well, if not too poor; and so long as we do not grow tired of each other, or meet some one we like better.” That is the tragedy which is all too common, but which, after all, is enacted by a small proportion of the men and women of our country.

Let us analyze the vow in order that we

may get at its full significance, and comprehend a real fulfilment.

The first requirement, "to love," has been too often and too thoroughly discussed by poets, novelists, and philosophers to need further exemplification. Moreover, it is the summing up of all the other parts of the vow, the whole of which they are the constituent parts; the soul of which they are the manifestation. But the next two verbs meet with more varied interpretations, and the manner of interpretation makes all the difference in the degree of success in marriage, for marriage is a thing of success or failure very largely in accordance with the efforts put forth.

"To honour and cherish"; in these words lies the deep meaning of life. The strength and depth, the nobility of a nature, are largely measured by the power to rise above self and consider the interests, the happiness, the welfare of another before one's own. There is the ultimate reward: "To him that hath shall be given," and to those natures which are

capable of self-renunciation and devotion come the greatest joy and the greatest beauty—sometimes, too, great sorrow. But they do not come easily. It is the old story of continued watchfulness and struggle. The question which must be settled is whether that strife shall be internal, with one's own rebellious and assertive nature, with resulting strength and sweetness which ultimately bring in their wake most of the things desired; or with outer circumstances, with one's environment, and with another imperfect nature going through the same struggle.

To the American girl, petted, admired, praised, and left free from responsibility or regular demands upon her time and strength other than such as are intended for her own culture or development, the shifting of the scenes, the new setting, is bewildering. Heretofore, she has been a passenger, one to be provided for and the way made easy; now she is a manager of the road with her share in the responsibility of providing these provisions to be

supplied to others; or a conductor who must keep his train on the right track and see that provisions for safety and comfort are rightly distributed. It is a great and sudden change. The womanliness of the girl is tested by her ability to emerge from her former condition as a light-hearted pleasure-seeker, and become a serious—not sad—sharer of the big things of life.

It is a difficult step, but one which has been successfully taken by thousands of women. It is not a slight matter to shift one's viewpoint, making amusements and recreation fall back into their proper place as accessories to vivify and refresh life, not at all life itself. The old law of habit will assert itself, and unless the woman's nature is broad enough to grasp the meaning of life, and to see things in their true relation—"big things big and little things little"—and deep enough to hold the happiness and welfare of another dearer than her own, her selfishness will assert itself

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and she will remain a passenger, a "dead head" through life.

What we need is a revival of the home spirit, a real appreciation of its genuine value, both to individuals and to the community. Our country itself was based upon a thorough belief in the sacredness of the home, and from the home, as a centre, the culture of religion and patriotism. At present, in our cities at least, it has become very largely a place to eat and sleep, to dress and keep one's clothes in. It may not be speaking too strongly to say that, upon the development of this condition, or upon the culture and growth of the home spirit by the intelligent, educated women of the generation who are just now organizing and making their homes, depends very largely the character of American civilization, and, ultimately, of American institutions.

It is a pity that the house occupied by its owner has become so rare. Home may be, indeed is, where love is, and any four walls may shelter the true home spirit;

nevertheless, the feeling of permanency which has root in the home bought and paid for tends to develop that sense of responsibility, that reliability which is characteristic of strong natures such as society puts its faith in, and which are its chief dependence.

The love of a place springing from long association is not to be confounded with sentimentality. It is the natural growth of a vine deeply planted. But the ivy must have something about which it may climb and cling. The most favourable transplanting tears apart the branches and breaks and crushes the tendrils, seemingly slight in their hold, until untwining is attempted, when there comes the discovery that the grasp of these fragile fingers is beyond the power of our unloosing, and henceforth the plant is forever imperfect and maimed, unable to accomplish its full beauty and strength.

So it is with the associations of the home. In spite of Republican attempts at social equality our involuntary respect goes out

to those old families who have lived for a generation in the same house, where children are born, have come to maturity, and have taken flight for their own nest-building. Such homes acquire dignity, and are deserving of honour.

In such a home there is something definite for which to plan. It becomes an ideal to be realized, to be shaped, and made permanent. It gives education to heart and brain which comes in no other way, and which cannot be had in a few months, or a year, or the time of a lease. It is well worth great sacrifice and long-continued effort to create and preserve such a centre for the life of a family.

The word "home" suggests a refuge for rest and security, and this is, perhaps, its first and highest mission, but it can become even more than this. It may also be of great value in its social influence and service. It may become a powerful weapon against temptation and danger, and the strongest antidote to sin. It may be an instrument, a definite factor, an aggressive

force for good in a community. It can create a wholesome and healthy atmosphere where children can grow and imbibe strength, and learn to look out upon life with clear eyes. It can be made to lift up and inspire the discouraged, and to be a revelation to the ignorant.

It was from the permanent separate homes that the men and women have come who have been our Nation's strength. The time has by no means passed when such are needed; on the contrary, it would seem that at no time have calm and permanent centres been more needed from which shall come the steady hands to hold the rudder of our Ship of State.

VIII

WOMAN'S PARTNERSHIP WITH HER HUSBAND

THREE is a sense in which marriage is a contract, at the same time business, moral, and social. Two people stand forth before the world, and voluntarily assume obligations which they are bound to fulfil, and which are closely connected with the happiness and welfare not only of themselves, but also of that part of society with which they are, consciously or unconsciously, related. It is taken for granted that they are prepared for this step, and in that supposition frequently lies an error which is responsible for much disappointment and unhappiness.

We must confess that men are generally better prepared for their life-work than are the girls of the well-to-do, prosperous

class which represents the larger part of our modern society, and on whom its general welfare most largely depends. As soon as a young man leaves school or college he enters into some position which will train him for that business which is to be his permanent occupation. He looks forward to a day when he can support a home, and makes his plans with that end in view. Only among the very wealthy classes, and rarely even there, does a young man fail to occupy himself with some work which shall prepare him for his future. He usually begins at the bottom and wrestles his way up, advancing only as he acquires proficiency and experience. Accordingly as he wins out is he respected and placed in the business world.

It is not so with girls. Even in homes supported by moderate means there is little definite preparation for that occupation which is, generally speaking, the woman's business—the business of home-making. The man does not consider it beneath his dignity to begin with a low position and

do common or hard work. Anything, everything, which can help him in the future, is worth doing, and he does not hesitate because of pride. It is true that, ultimately, in our country, this devotion to a single object—the winning of money—becomes a habit so fixed that it retains its ascendancy after the need for it has passed, and when it narrows and injures a man, but in the beginning it is necessary and right.

Among young women the contrary is true. The attention is given chiefly to society and dress, or to study and outside interests. It is significant that the term “study” suggests only books or classes outside of the home, and not at all the careful consideration of its problems and possibilities.

As time goes on we have the two results to be anticipated. Men reach the point—usually early in life—where business or politics absorb their whole attention, and they have little time, strength, or interest left for the broader culture and the amen-

ities of life, while women are prone to be too much preoccupied with these things, to the injury of the home,—not, perhaps, in its smooth running, for in the average American home the wheels of its machinery do usually run smoothly, though at great expense and to the injury of the home spirit. If the two could be averaged we should more nearly approach the ideal. Men need more relaxation, more rest, more variety, especially as they advance in life. Women need more concentration, more definiteness in their work, and especially more interest and a different kind of ideal in their home-making.

This condition has arisen not from indolence and indifference upon the part of women, but from lack of incentive. It is the result of widespread prosperity and very general individual success. When a man has won financial success he wishes his home to be an expression of that success in its equipment and in hospitality. This involves a corps of servants which makes the manual work of the wife and

daughters superfluous. So many men have thus been financially successful, a standard of high and costly living has been established in our cities which the less successful strive to the last ounce of their strength to imitate. It is not by any means the fault of the women alone that there are such display and extravagance in our mode of living as to cause the very general comment which our newspapers and magazines have been making.

The lack of an incentive for domestic work has engendered a restlessness among women which is expressing itself either in indolence and an excess of luxury on the one hand, or, among the more serious-minded, in the great woman's movement on the other,—a movement which is affecting all classes and places, which is being felt in all forms of philanthropy and social work, in politics and in literature, but which naturally comes back to that place where conservatism lingers longest—to the home relations. It is but reasonable to expect that, with changes coming with a

rapidity which could only occur in America, it should take some time for adjustment, and for women to try and prove and so learn what are the best things.

Men are making great mistakes in their mad rush for wealth. They are sacrificing health, happiness, and culture to the getting of money, and before they have fully realized their ambitions they have generally fallen victims to their own excessive efforts, or lost the power to enjoy their own possessions. Is it strange, then, that women should also lose their heads over the things which money will buy, or the ease and leisure which it brings? We cannot hark back to the simple life of a day that has passed, but it is not too late for readjustment of standards so that our living shall be more sane, reasonable, and well-balanced.

An important readjustment which is already taking place, but which is still far from having become general, is the business side of the marriage relation.

Marriage is looked upon often as

the consummation of the romance of life, whereas, it is simply its beginning. It is called a matter of the heart, which it should be, but it should also be an affair of the intellect. It is fortunate that the day of early marriage has passed, since the early marriage implied a choice guided almost wholly by the emotions, as the intellect is slower in its development than the heart. But marriage should involve both heart and brain and fulfil the chief desire of each.

But it is something beside this. It is a distinct contract between two people who have arrived at an age when they are supposed to realize the significance of the step they are taking. It is a contract not temporary, or for a given time, but to continue "so long as we both shall live." It is entered into before witnesses with ceremony such as attends no other event in life, because there is no other event which bears any comparison with this in importance.

And what does it involve? For both

it involves putting before everything else the common welfare and usefulness of these two lives now become one; to be considered and furthered as much by the one as by the other.

There must, of course, be division of effort, the husband providing the financial support, the wife taking such provision and studying, and employing it in its best use. It should be a partnership of equality, since the life interests involved are quite as great for the one as for the other. That this is not generally so, that men have been conservative and have clung to the time-honoured tradition that women must be protected and cared for as children are protected and guarded, is responsible for much that is unjust and humiliating to women, and which deprives man of much of the counsel and help which are rightly his.

From what is she to be guarded? Neither bears nor burglars are met with sufficient frequency to demand the exercise of physical strength. It amounts, at pres-

ent, to a protection from the cares and anxieties of business matters. This would be very beautiful if men were infallible, or if they always outlived women. The contrary is usually true; or if they knew the day of their death or of their helplessness. Not knowing this, it is infinitely more cruel to keep from them all knowledge, all experience in financial affairs until that day, when suddenly and without instruction, counsel or relief, they are face to face with a problem frequently complicated beyond all unravelling, because they have no knowledge of relations or plans, or experience and training in handling them. This is history repeated again and again. It is a question, too, whether seeing such instances continually occurring, they are even spared temporary anxiety.

Incidentally there is an amusing side to it all, since very often it is the men who are most practical in all other relations, who are most insistent upon the idea that the understanding and handling of money and money matters are beneath and de-

grading to women. The same man who will permit and expect his wife to perform most menial services for himself and his family, will dwell upon the privilege of providing for her "all she wants whenever she asks him," not seeing that the asking is in itself humiliating, and makes impossible experience and development in these lines, while it, at the same time, increases that sense of masterfulness and domination which is the besetting sin of the successful man. Or he considers financial matters too difficult and involved for her comprehension, beyond her power of judgment, but he will leave to her undivided care the health, the mental and moral welfare of what is of more value than any amount of wealth, his own children.

If it be true that the handling of financial affairs tends to coarsen, harden, and make selfish, but develop power in those who are so occupied; and that the details of housekeeping and the care of children make the mind shallow and narrow, but

develop unselfishness and the regard for others, are not these the very best arguments for a greater co-operation and participation in the tasks of both?

After generations of exclusion from the management of property, how should it be otherwise than that women should have little idea of the value of money or its wisest use? Few men have learned the latter. They are too close to get a proper perspective. They need counsel from those who have a different viewpoint but a common interest, while women need to learn to appreciate the cost of its winning. It is probably true that the business insight and judgment of the average woman is not so high as that of the average man. It would be a miracle if it were after centuries of exclusion from such experience. But since our present condition of society demands the self-support, and frequently the support of others, from hundreds of thousands of women, and has placed the home-makers in a position where they have both the intelligence and

the leisure to study problems and gain strength and power thereby, the old relation is no longer tenable.

Since women cannot go through life without disbursing amounts large in the aggregate, it is simple wisdom that they should have an intelligent idea of what is required and what is at command, which can only come through a definite understanding of what is theirs and what are their liabilities. This, fortunately, is coming to be more and more the financial arrangement in the modern home, though it is even yet very far from general. The higher education of woman and the increasing number who provide, or who have at some time provided, their own support, have done much to change the married woman's financial position. In European countries a marriage settlement giving the wife a certain income is universal among the better classes.

The idea of partnership is inspiring. A womanly girl enters into it fired with ambition to do her part. She is no longer

a doll to be dressed, a sofa cushion to make the home more comfortable, she is a woman who has a place in life which is worth while. She is a woman who realizes that she has taken upon herself the fulfilment of a legal and moral contract in which she has assumed certain responsibilities to husband, home, and society, just as binding upon her as the obligation to provide support is upon the man. She is to create and administer a home out of such means as her husband can supply. She has the right to call in such service as will secure the best results from the resources at her command, but she has no moral right to overdraw, or to substitute the service of others for her own in its legitimate place. She is no wiser in leaving the management of her home to hired help than her husband would be in turning over his business to paid employés. There are times and circumstances which justify both, but the experiment is dangerous.

It is for the maintenance of a home and

a family that the strength of man and woman is united. The contract rests upon a business basis, but is to be idealized and spiritualized to meet all the requirements of human need. That is not an ideal marriage to which less is given than the entire heart, mind, and soul.

In this idealization there must be co-operation. This does not mean that each should do just what the other does, which would be foolish were it possible. Each has a distinct individuality, a distinct line of work. But in the shaping of plans, even in the carrying out of details, back in the mind must be the consciousness that these are also the interests of another and, having taken the vow of life devotion, there is no longer the right to act simply as an individual. The united interests which stand for much more than the aggrandizement of either one are to be considered. It may frequently happen that the interests of the whole are best served by putting into the foreground the one who has most of talent, of genius, or of business ability.

and opportunity. It will usually happen that it is the husband who must occupy this position; then it behooves the family, and most of all, the wife, to fall in line and do good team work.

The ability to submit one's own inclination, one's own desire, one's individual career to the common good of the partnership, is essential to happy and successful marriage. This is not entirely easy for a strong and independent nature, particularly of the high-strung American type. Simple fairness demands that not from either one should this demand always be made. There are times and occasions when women see more clearly than men, and the interests of the partnership can best be served under their guidance. There are other and more frequent times when it is immaterial which hand is at the helm, and it is not only fair, but wise, that the leadership should in some measure alternate. More often than either, the husband is by nature and by circumstances the head, but continual counsel and co-operation will

be continual gain. She will grow in strength and capability. He will be held back from the spirit of mastery which unrestricted leadership develops. They will together become sweeter and stronger, looking upon life with saner eyes, with more quiet confidence and with greater hope and faith.

IX

IN THE LIGHT OF FOREIGN EYES

THE observations made in the preceding chapters upon American women have been the expression of the views of one of their compatriots, and consequently more or less partial, or prejudiced. It may be both amusing and interesting, possibly also somewhat wholesome, to look for a time through the eyes of foreigners, and note the impressions produced by a type which one and all, whether moved by disapproval, envy, or alarm, seem never to regard with indifference.

Sometimes these criticisms are most surprising, but it is necessary to live with a people in their own environment, and possibly for more than one generation, to thoroughly understand them. Circumstances and customs strangely modify the

viewpoint. Familiarity breeds indulgence as well as contempt, and long continued condoning makes a fault very nearly approach a virtue.

Perhaps the most remote from our way of living are the Orientals, to whom our customs and habits appear as strange as theirs do to us. Huang Hsiang-Fu, an eminent Chinese lawyer, some years since published a book in which he jotted down his observations of our Western life. The book is unique, it is needless to say. One of the strangest of our customs, in his eyes, is our habit of kissing, and, as described by him, it would certainly appear so to us. He remarks that "the most respectful form of this courtesy consists in applying the lips to the lower part of the chin and making a smacking sound." He notes that women commonly do this, "which is exceedingly strange." "Husband and wife go arm in arm along the street, yet no one smiles." "The husband will perform any menial service for his wife and nobody will jeer at him." "No man may

smoke while women are at the table, but occasionally, when they have finished eating, the women leave purposely, letting it be known that this is done out of compassion." The author was also much astonished at the fact that women "must go out walking in the streets every day."

This astonishment, that men are willing to perform a menial service for a woman, is not confined to the Orientals. Quite recently, a young American woman in Berlin entered into a discussion with a German gentleman upon the relative position of woman in America and Germany, and upon his defence of his position that the women of Germany were as highly honoured by the men of their country as are American women by American men, she put to him as a test the inquiry whether he would be willing to put his wife's overshoes on her feet, to which a scornful but embarrassed "nein" was the reply.

Not only have the men of the Orient commented upon our countrywomen. Some of the women of the East have not

refrained from criticism. The Maharani of Baroda has twice visited the United States. On her last visit, quite recently, she talked with the newspaper representatives quite freely. She is reported to have made the following remarks: "The women of your big, vast, young country, I confess, disappointed me. I had heard so much of them; that they equalled the Frenchwomen in their two most striking qualities of chic and vivacity; that they dressed far better than the Englishwomen; were as coquettish, though in franker way, as the Spanish; that they were, in short, as fascinating as the most fascinating women in the world—the Russian.

" Well, they are not. They are less chic than the Frenchwomen because their clothes are more exaggerated, less becoming, and not always appropriate to the occasion. They dress better than the Englishwomen. More conspicuously, perhaps, but their clothing is not so durable, suggests nothing of the solid qualities of modesty and station as do the tweeds and

broadcloths worn by the English. Their coquetry is not attractive, for it possesses no subtlety. I understand that some American women make the proposals of marriage. That I do not doubt after watching them making themselves agreeable to a man at dinner. I am not at all surprised that American men do not make love well. The women save them the trouble."

Commenting on the foregoing, the Indian editor reminds his readers that the Maharani "is not a Western woman, and therefore she does not know, not having cultivated it, the trick of concealing or glossing over her thoughts." Which comment rather takes one's breath.

Another woman of India, the Princess Prativa, has also expressed herself concerning us. She was reported in London to have said this:

"The women of the rest of the world are so unhappy. We of India alone know the art of happiness. I am glad that there is an opportunity to carry the gospel of peace into the nations of the restless. I

want to go to America, for it is the most restless, unhappy land of all. I have been told that America is very rich. Yes, yes; but what of that? We judge a nation by the status of the women, and the status of the American women is eternal unrest. One woman once said to me: 'I have nothing but money and I'm tired of that!' They lack that calm centre of philosophy without which life is a whirlpool and the world is in a vast turmoil. They talk loudly. They try to be sprightly, and only succeed in making ugly faces. They are not enough alone. They do not read enough. They chatter too much and think too little."

And this from a land where the percentage of women who know how to read and write is less than six in a thousand!

There are evidently calms and calms, or is there a difference between stupidity and peace? It was a different story that was told by another woman of India, who looked into the face of her American teacher and said, "Your Shastras must have been writ-

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ten by a woman, they speak so tenderly
of us."

But, after all, we are more concerned with the opinions of our nearer neighbours, the people of a like civilization as our own.

This statement appeared as a stimulating breeze—or a sudden slap in the face—to one American reader who had by chance picked up a copy of "Über Land und Meer," and was attracted to a beautifully illustrated article on the Yellowstone Park, whose opening sentence was substantially this: "*We all know that Americans are so given to exaggeration that we cannot believe all they say, but really they cannot overstate the beauties of the Yellowstone Park.*" It is something to have the scenic beauties of America recognized, even though our veracity is not.

A few years ago, a German author, William Polenz, wrote a book on America, which he called "The Land of the Future." One chapter is devoted to American Women.

"The American family life has, *like all*

which is good and great in the New World, its roots in the Motherland of Europe. . . . For sacredness and purity, place in the first rank will be given the position which woman holds in the family, and the consideration which men give her."

He is particularly interested in our treatment of marriage and divorce, and, while severely criticising the lack of a law of divorce uniform in all the States, he approves of the ease with which divorce may be obtained.

"But generally the tendency in the practice of law is towards making divorce easy. In spite of family scandal attending unusual events in America, *divorces are the order of the day* and in all conditions.

"In America marriages are seldom arranged from pure considerations of reason. Neither by man nor by woman is marriage there looked upon as 'Maintenance.' The American girl does not know the over haste of many a German girl to 'come under the Haube.' She only gives her consent if the right one comes; if he

does not appear she need fear no disgrace in remaining unmarried, for woman there is considered an individual, not, first of all, a dependent.

“ That many women remain unmarried works favourably on the consideration which is paid the sex; they do not underbid one another, on the contrary, they hold themselves of high value.

“ If in her choice greater freedom has been given the girl, women also have been assured a higher degree of independence in marriage than their European sisters. . . . By her position in the family woman has also won before the public an authority often denied to her by us.” And here follows a naïve confession.

“ Even if a woman should allow the tyrannical inclinations of a man to please her, which, in her self-regard is not likely to happen, public opinion, which, over there, freely takes sides, would soon show the tyrant his limits. To let go in his own house impoliteness towards the mother of his children, ill humour, and the like cus-

toms which the husband with us often regards as his good, God-appointed rights, is forbidden to the American who gives something for the esteem of his fellow-citizens."

He finds it strange and not altogether commendable that the education of youth should be so largely in the hands of women.

Co-education in America interests him keenly, and, on the whole, he concludes that it is the best method for a country whose aim in general education is to give to all individuals, without difference of condition, colour, or sex, a symmetrical civilization, to educate them as good citizens and as practical men. Such an aim cannot exclude woman; on the contrary, it must depend upon her as its best helper. When, however, knowledge, is elevated to be an end in itself, as in the older universities, the feminine element, he finds, withdraws of itself. In the beginning, girls are far ahead of boys, and so far as concerns the acquiring of knowledge they get on well, but as soon as the application of

the thing learned, or criticism, in short, the especial search work begins, the youth overtakes and surpasses the girl.

He grants them to be good home-makers. "Everywhere they have a somewhat different comprehension of domesticity than our women. There is also an American ideal of family happiness and the capable woman knows how to arrange for her husband and her children whether she is a college or only a high school graduate."

He recognizes the influence of women on American literature, but thinks this is because of a lack of interest in general culture on the part of men. "The women of the New World have more time than their German sisters, who are more occupied in housekeeping, and they turn themselves in some directions which have nothing to do with their own domestic affairs. They have taken possession of art and literature as their domain. They read much, and in all knowledge worth knowing are far better instructed than men. Outside

of their interest only is the business life, which they gladly leave to their husbands. Among them one finds what is called over there 'refinement,' a mingling of mind culture, taste, and way of living. They are especially fruitful in letters. Writing has received through them, in many lines, a really feminine stamp, in newspaper lyrics and the short story. But it acts here as in science; the woman possesses promising gifts whose limits, nevertheless, are quickly reached. The lack of originality, of depth, and the train of dilettanteism which appears remarkable in American literature of the day, must be reflected, so that the great part is written for women and not little by women."

The American woman travelling in Europe is generally shocked by the common sight of women working in the fields, but Polenz finds in this a more wholesome condition than in our large number of women at work in factories. "The significance lies in this, that the woman is drawn away from the family by work out-

side of the house. From this viewpoint factory work is more unfavourable than field work, so much scorned by Americans, and considered as a remnant of barbarity. The factory work goes through the whole year, and is mechanical. Field work is confined to a season, and offers many changes in itself. Certainly, work in field and garden does not lure away from house and herd, and can be united much better with the conduct of domestic affairs than the tending of many looms demanding all the powers."

The novel experience of a group of waitresses during the past season would somewhat confirm this writer's views of field work for women. A waitress in one of our Western States overheard a farmer lamenting a probable heavy loss because of the impossibility of securing farm help. The girl thought over the matter, consulted with several friends, with the result that they offered their services at three dollars a day (they had been receiving fifteen dollars a week). After several weeks in the

field they reported the work as no harder than that which they had been doing, that the change to outdoor life for the few weeks had been more pleasant than otherwise, the hours were no longer, they were no more on their feet than in the restaurant, that they had had nothing harder to do than their usual carrying of trays full of heavy dishes, and that they wished to re-engage for the next season. Whether this is the beginning of field labour for American women remains to be seen. If it should so come to be, field labour has not been forced upon them. In this case, at least, the action was wholly voluntary upon the part of the girls.

Herr Polenz sees for the American woman a peculiar mission. She has an important part to play. "The feminine sex brings colour and variety into the monotony of the American business life. The men in their frock coats whose black is never broken by a uniform or other mark of position, wear only the outer garment of their common, sober existence all

too plainly in sight. The normal Yankee (Germans usually consider the term ' Yankee ' as applicable to all Americans, because we have no adjective coming from the name ' United States ') is a business man; even politics he carries on from a business viewpoint. Knowledge exists for him only as he can attain something practical through its help. He is inclined to confound literature with the newspapers. Art he is interested in, at most, as a collector. There is wanting among men every finer instinct.

"Here," he says, "lies the great mission for the future of the American woman. Woman may not remain content with decorating herself and developing her gifts. She must also help man to become refined, must lead him to the treasures of art and science which are not yet open to the highest thought of this people. She must lure him out of his business one-sidedness and teach him to live worthily."

Professor Münsterberg, who has lived in America, is more flattering:

“ He (the foreigner) wanders in vain through the colleges to find the repulsive creature he expected, and the funny picture of the German comic paper changes slowly into an enchanting type by Gibson. And when he has made good use of his letters of introduction, and has met these new creatures at close range, has chatted with them before cosy open fires, has danced and bicycled and golfed with them, has seen their clubs and meetings and charities—he finds himself discouragingly word-poor when he endeavours to describe, with his imperfect English, the impression that has been made upon him. He feels that his vocabulary is not sufficiently provided with complimentary epithets. The American woman is clever and ingenious and witty; she is brilliant and lively and strong; she is charming and beautiful and noble; she is generous and amiable and resolute; she is energetic and practical and yet idealistic and enthusiastic—indeed, what is she not? ”

Nevertheless, he sees points of weak-

ness. "The feminine mind has the tendency to unify all ideas, while a man rather separates independent classes. Each of these positions has advantages and drawbacks. The immediate products of the feminine temperament are tactfulness and æsthetic insight, sure instincts, enthusiasm, and purity; and, on the other hand, a lack of logical consecutiveness, a tendency to over hasty generalization, under-estimation of the abstract and the deep, and an inclination to be governed by feeling and emotion. Even these weaknesses may be beautiful in domestic life and attractive in the social sphere; they soften the hard and bitter life of men. But women have not the force to perform those public duties of civilization which need the harder logic of man. If the entire culture of the nation is womanized it will be in the end weak and without decisive influence on the progress of the world."

Dr. Dunker, in his report of the Royal German Commission, in 1904, says:

"Everywhere there is a credulous op-

timism coupled with harmless dilettantism. Everywhere high aim, liberal execution, but lack of solidity in matters of detail."

Unanimously they comment upon the delicacy of physique, the nervousness which seems to be on the edge of nervous prostration, the lack of a sound basis of health, which is entirely comprehensible to those who have visited a German watering-place, or the "gartens" in every German city, and observed the physique of the German woman in all its height, breadth, and size of shoe.

The Frenchman has not failed to express his opinion of us. His natural gallantry carried him farther than the German when Rochefoucauld said: "It is impossible to meet with what is called a plain woman," which we should like to believe in spite of much ocular demonstration to the contrary.

He expresses in a truly French manner the position of the young girl in the United States which is a constant surprise to the

Continents. "In the United States she is under the guard of no one, but under the protection of all," is the way one writer puts it. Monsieur de Varigny, who has written a volume called "*La Femme aux États-Unis*," agrees with Herr Polenz as to the American woman being more interested in general culture than the American man, but goes even farther:

"Her intelligence has developed and extended itself, that of man is specialized and concentrated. Remunerative work awaits him, and he enters it at an early hour. As for her, in the beginning, the equal and companion of man, she has gradually become his superior by the leisure which he has created for her and the use she has made of it, by intellectual culture, by the extent and variety of her knowledge, by the progress which she knows how to make and keep. She is the result of a union of circumstances which have never before been united anywhere in the same degree, and which have all contributed to make of her the superior type of the race."

He, too, is struck with the great number of marriages ending in divorce, and is greatly alarmed at this condition:

“It is astonishing and not without reason, to see the institution of marriage thus put in peril there, where, more than anywhere else, it seems, one would suppose it to be grounded on immovable foundations, surrounded by all desirable guarantees. How explain, indeed, such a result among a people religious by conviction, cold by temperament, moral by instinct, profoundly respectful to woman, to whom, indeed, it accords, outside of equality of rights, social privileges which are possessed only in the New World! How admit that these different factors, each of which, taken individually, constitutes in itself a moral force at the service of a society whose aggregation represents a sum of conditions sufficient to assure to the conjugal state a double consecration, divine and human, resulting finally in relaxing these limits to the point where one could believe that they exist no longer

than the wish of the contracting parties, and not by the authority of law. '

" To the eyes of the observers the situation is grave and, if the cause is not yet lost, the results are at least much compromised. To a period of development moral and intellectual, of prosperity without precedent, has succeeded a period of restlessness. One is filled with doubt in the face of the resulting conditions, of the excellence of the institutions and queries whether a false road has not been taken, in seeing the worship of woman, the prodigious regard of her, ending in such unlooked for consequences."

He also is impressed with the absorption of men in business to the exclusion of all else, but thinks the motive is not mere money-making.

He comments favourably upon the adaptability of the American woman, and her readiness to enter into new conditions and make herself at home in them. " If, to safeguard their religious faith and their liberty, their ancestors did not hesitate to

cross the Atlantic at an epoch when such a voyage was long and perilous, to engage in a struggle with nature and the Indians, their descendants do not hesitate to emigrate from the Atlantic to the Pacific, to India or Australia.

“ The American woman applies in all its rigour the precept of the Bible. She will leave family, friends, her country, to follow the husband whom she has chosen, and in so doing she considers it no painful sacrifice, no sorrowful separation. Together they commence the struggle for existence, but without expecting anything from others, and without asking anything. According to their ideas and their traditions it is not for the parents to provide for the need of the children from the day when the children leave them to found a family. It is not for those who are old to despoil themselves for those who are young.”

Dwelling upon this point, he attributes much of France’s failure to grow and extend itself to this unwillingness on the part

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of Frenchwomen to leave their own location. He says that in the opinion of many—perhaps the majority of thoughtful Frenchmen—this is one of their most serious problems, an insurmountable obstacle to the development of their foreign colonies.

He takes a view of international marriages which is a revelation to an American.

“ Some years ago several women of high rank met in the anteroom of the palace of the Empress of Germany. In passing through Berlin they had solicited the favour of an audience through their respective ambassadors, and an hour had been appointed when the empress would receive them. They did not know each other; English, Russian, Austrian, Italian, the chances of travel united them for the first time. The hour appointed had passed and the empress did not appear. Addressing her neighbour, one of them expressed her surprise at the delay, excusing her impatience on the ground that, being an American, she

was not familiar with court etiquette. Her neighbour replied, smiling, that she also was of American origin, married recently to an Austrian of rank. The others drew near, took part in the conversation, and were astonished to find that the entire six were from New England and the Western States."

Commenting upon this coincidence, which, he says, only illustrates the frequency of the marriage of American women to French, Germans, Austrians, Russians, Italians, and English, he gives as explanation—what will certainly surprise most readers—that this is because the American girl, while she has more freedom and adulation than any other young woman of the world, loses this freedom on her marriage day. "Then she abdicates, not without regret. She resigns herself with difficulty, after having been queen of the drawing-room, to a rôle of effacement in comparison. So the American woman—does she secretly envy her whom she eclipsed but whom marriage has set free, while it

enchains her? Compared with the advantages of the life of a young American girl, those of the married European woman form a seducing ideal. It is sufficient to explain the frequent unions which Americans make on the continent."

His sympathies and admiration seem to be entirely for the American woman. He closes his volume with the following tribute:

"If the American Union is to-day one of the first countries of the world, she owes it in large part to the American woman, who was, and is yet, an important factor in her astonishing prosperity. The United States owes to her its having conserved its religious faith, that principle of vitality carried by the Pilgrim Fathers to the shores of America. She has been the efficacious artisan of the highest order; she has kept, extended, enlarged, both church and school. She has fashioned the American customs; has strongly impregnated them with the idea that respect for his companion was for man one of the first conditions of moral

life. That moral life is his work through her; she has created it, and she has sustained it.

“ Being given the point of departure of the woman of the United States, equality with man, intellectual and social pre-ponderance, the charms of her sex refined and developed by natural selection, by the union between young girls free in their choice and a race of colonists energetic, vigorous, profoundly imbued with religious convictions, and respectful of the conjugal yoke, woman ought, necessarily, to appear as the definitive expression, the superior type of her race and her environment. She is that to-day, and it is with legitimate pride that the American shows her to Europe as the most finished product of his twentieth-century civilization.”

We are not surprised that the opinion of the Frenchman is so flattering to American women. It is characteristic of the race that homage should be considered the woman’s due. The same writer characterizes, in an interesting way, the conception of

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woman which each nation has formed for
itself:

“If for the French, woman personifies our ideal, incarnating in herself all the exquisite details of civilization; for the Spaniard she is still a madonna in the church; for the Italian, a flower in a garden; for the Irish, ‘a piece of furniture for his comfort.’ One knows the naïve lament of the young Arabian woman: ‘Before he became my husband he kissed my footsteps; now he harnesses me with his ass to a cart and makes me labour.’ The English precursor of the American sees chiefly in woman the mother of his children and the mistress of his home.”

Nearest of all the nationalities to us are the English; nearest geographically, historically, and in their views of life. With a common ancestry, literature, and—until the last century—a common history, there surely should not be a wide separation in our customs and manners. But they see much upon which to comment—sometimes favourably, frequently severely.

The best type of Englishman is represented by Ian Maclaren, who paid two visits to our shores and wrote a series of papers on his impressions concerning us which were published some years since in the "Outlook." He gives this courteous and, on the whole, complimentary opinion, though he does not entirely approve of the attitude the American woman has assumed and the position she is given:

"From end to end of America a woman is respected, protected, served, honoured. If she enters an elevator every man uncovers; in a street car she is never allowed to stand if a man can give her a seat (Did he *always* ride in cabs or automobiles?); on the railways, conductors, porters, and every other kind of official hastens to wait on her; any man daring to annoy a woman would come to grief. The poorest woman can travel with security and comfort in the United States, which, to a European, seems most admirable. Her richer sister has a maid and footman in Europe; she has a nation in attendance. In society she holds

a court, with every man listening to her, deferring to her, reflecting her. Perhaps the *American* woman may be unconsciously exacting at times—it is the penalty of absolute monarchy; perhaps the men exceed in deference when they allow the women to read for them and think for them in everything except politics—this is the drawback of hereditary loyalty. The *American* Queen might complete an almost perfection by granting her subjects an occasional experience of equality, upon which they would never think of trading. Perhaps the *American* loyalist might do his ruler true service and safeguard her from selfishness by an occasional and quite limited assertion of the rights of man. It remains, however, that it must be good for a strong and restless people to be possessed with noble ideals of woman, and from the poorest to the highest man to be engaged and sworn into her service. The woman cult in the States is in itself a civilization and next door to a religion.”

The London “Times” has been suf-

ficiently interested in the subject to publish a number of articles upon the American woman. One article is given to a comparison between English and American girls, in which the writer, whose name is not given, says of the Western girl:

“ Her conversation is usually brilliant, especially as she always possesses that sense of duty to herself and her hostess which causes her to exert every faculty in order to show herself off in the best possible light. She has the infinite capacity for taking pains in her dress, which amounts in this case to positive genius. Her English sister, with considerably more natural possibilities, such as complexion, hair, and general health, lacks the realization as a duty of good dressing with that attention to small details which go so far to make up the general appearance of a well-dressed woman.

“ It is a curious and notable fact that in the greatest democracy in the world the trend of feeling is far more individualistic and local than collective and national.

There are very few links, usually none, between the American girl and her fellow-citizens. She has her own set, but the lower classes—so termed—hardly come within her horizon; at any rate, far less so than is the case with her English sister, in whom the feudal idea is so strongly implanted that the well-being of those who were and are still more or less subordinate is a matter of genuine concern.

“ By nature the American girl is colder and less emotional than the English girl, and her attitude towards men is one of unfailing good comradeship. Yet, at the same time, women are considered as a race apart, who must be placed upon a pedestal and propitiated by much attention and many offerings. In a sense, the chivalric instinct is almost too strongly implanted in the American man, and in many of his ideas concerning women he is, although he would be horrified to be told so, curiously mediæval.

“ In England, before marriage, the man and the girl see comparatively little of each

other; but after marriage the common life is a necessity, and the woman must be prepared to study his interests and to make them more or less her own. In America, before marriage, the man and the girl are excellent friends and comrades, enjoying much freedom in their intercourse; after marriage the two seem to lead separate lives. The man is wholly wrapped up in his business, and the woman, when her work in the house is over, devotes most of her energies to the pursuit of social pleasures. In fact, they cannot really be said to lead a common life. To a large extent, this is the man's fault, for he, as a rule, considers his wife such a delicate object that she is, so to speak, put under a glass case, and all cares and worries and even rightful responsibilities are carefully kept from her.

" She takes no active part in the man's everyday life, for she is often completely ignorant of the financial position and is absolutely dependent upon him for every penny. The idea of marriage settlements

or a definite allowance is abhorrent to the American mind, and yet, when all is said and done, the American woman, with all her independence, is the most dependent of women, for is not he who holds the purse-strings, after all, her real master?

“ In no other country does one feel so profoundly that women are what men have made them. It is probable that the large number of divorces in America are due to the unconscious desire on the part of woman to find a real partner and comrade in life instead of the mere financial agent that the average American man is contented to be.”

With all this great variety of expression in regard to the women of our country, one conclusion may be deduced. The “ woman question,” in its large meaning, not in its minor political signification, is a vital subject, and is not confined to any one land, but is the expression of a distinct forward movement in civilization, and whether or not any particular individual is interested and sympathetic, or critical and annoyed,

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the movement will go on just the same. If it results in more intelligence, more ability, more strength and power, even more independence, society will be so much the richer by so much as she has really gained.

X

CONCLUSION

THE position of woman in America to-day is peculiarly delicate. There are overwhelming changes in society which make it impossible for her, if she be anything of a thinker, or at all concerned as to her responsibilities and duties, to be entirely passive. New movements have come so rapidly, and have struck so directly at the personal life, that it requires a clear brain and a staunch conscience not to be carried out beyond her depth.

The home-makers wish to preserve the home in its quietness and retirement, and themselves in the serene state of mind requisite to keep it such, but they cannot seclude themselves. The women who are thrown on their own resources, fighting against great odds, for their own support

and a surplus which shall make it possible for them to help those who are dependent upon them, are crying for a fair chance. They need the sympathy and active assistance of the home-makers.

There is, besides, a great multitude of submerged women, who have gone under, physically or morally, and the conscience of their Christian sisters cannot leave them to suffer on alone. If suffrage for women ever becomes a fact throughout our land it will be chiefly because of the unfair chance for working women and the bitter suffering of those who have had no chance at all. It will not be because the great majority of American women do not still believe in the quiet home, and desire above all else the right marriage which is the basis of the home.

But the day has passed when, in any relation of life, business or social, women are content to be treated as children or chattels. While American men may have reached greater heights and breadth in intellectual life, it is probably also true

that the average American woman is more intellectual and better educated than the average American man, and there is no question as to her being more conscientious. This being true, she has laid upon her a large work for the cleansing, strengthening, and uplifting of social life. Whether or not she can be helped to do this by a change in her political standing is an unsettled question. She has still opportunities and possibilities far beyond anything she has yet accomplished. The young American woman, trained in intellect, strong in physique, has an unequalled opportunity. Her home is provided with domestic equipment and service which make the conduct of her house easy and light, if she does not aspire to the position of a society leader, or to make her house an art museum and a centre for society functions. She has a freedom possessed by the women of no other land—she should have a will and conscience inherited from her Pilgrim foremothers which will carry her through the difficulties

and enable her to remove the obstacles in the way of her sister of the unfair chance.

To lift, broaden, strengthen, and purify the home for all classes is the task of the American woman. The home is the spring of American civilization, and upon its safeguarding depends the permanency of American institutions. This is the mission for which the American woman is fitted by temperament, by training, by gifts, and by opportunity. It is the expectation of all who know her that her mission will be fulfilled.

A Prayer

I do not ask that Thou shouldst take away
The burden Thou didst choose for me;
Since it was Thine own tenderness that lay
It on me, chose its weight and what
should be
Its breadth and length,
But I do ask that Thou shouldst give
Sufficing strength.

I do not ask that Thou shouldst still the
noise,

The din—confusing work of earth,
But that Thou give my soul the even poise
To choose and balance and to see men's
worth.

Not strife to cease,
But in its midst Thy strength and love
Should give me peace.

I do not ask relief or silence sweet
To bring refreshment to my soul,
Wood-templed hills, or ocean's rhythmic
beat
To make my troubled spirit calm and
whole
And give me rest,
But, fitting strength and power to need,
Thou givest best.

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